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Some Signal Events in India During Past Decade.

BY MRS. T. E. HOLLIDAY, SIALKOT, INDIA.

THIS decade has seen India awakening to a partial knowledge of her latent possibilities. Her people have begun to realize there is something better in the possession of the Great Powers of the world than she has yet found. Railways have opened up commerce to her. Her products are sought after by other nations and her people are being brought into contact with other races.

Many of her sons are going to Europe, America and Japan to prepare themselves to be leaders among their own people. But the great rank and file will never go abroad. For them, education must be provided at home. The government is establishing schools as rapidly as their funds will admit The demand for education is ever increasing. The common people are profiting by the influx of Western civilization. The Standard Oil Co's. product can be found in remote villages and the Singer Sewing Machine makes garments for our rural(?) citizens. Western ideas and thought reaches out to these people. Men who can read are doing so, and are trying to think for themelves. Their ideas are not matured, and crude, and sometimes treasonable thoughts are harbored. Of these, certain seditious leaders take advantage. The result is, agitation, unrest and dissatisfaction. Unwilling to obey King Jesus, they however, want the temporal benefits which always accompany the Gospel reign.

One of the signal events of the decade, was the arrest and deportation of some of the seditious leaders. The authorities, by this quick decisive action, prevented blood shed and open rebellion. Fear and consternation overwhelmed the remaining leaders, and insurrection was quelled. We still have dissatisfaction and opposition, but we were spared a repetition of the mutiny in 1857. Since then, Government has made concessions to the thoughtful patriots, which have exceeded the demands of the disaffected. But the end is not yet. India will never have peace and prosperity until she is united under *one* Lord and King.

The Suadeshi movement was also an event worthy of mention. For months, the feeling, engendered by this movement, ran high. "India for the Indians," was a cry which found sympathetic hearing among all classes and religions. Indian products only, were to be used by the patriotic. Some even went so far as to take a vow that they would neither eat, nor wear anything not produced in India. The national pride and ambition

awakened by this movement, is sure to bear fruit in India's future.

The Awakening of the Indian Church to Her Responsibility.

An event which means more to India than either of the preceding, is the awakening of the Indian Church to her responsibility for the evangelization of this nation. Never, since the Gospel was first preached here, have the Christians shown such zeal in the propagation of the Gospel—united and individual effort is being put forth in this direction —may it continue to increase.

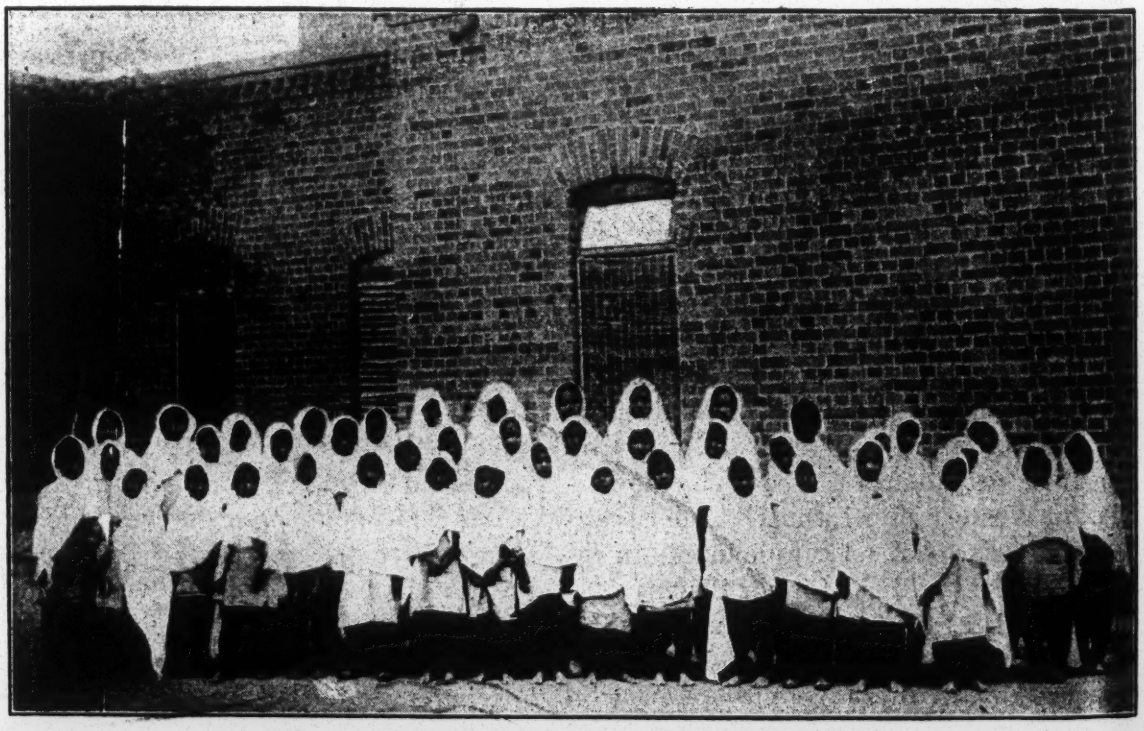
India's young people are reading and searching after knowledge. Infidel literature is being circulated free; in opposition to this more copies of the Bible, and portions of scripture are sold in one year, than of any other book.

Also we must not over-look the great religious gatherings that take place. Formerly, we heard only of Hindu and Mohammedan celebrations. Now, from East and West, from the Punjab in the North, and from Timmerelly in the South, comes news of Christian Conventions. God has signally blessed these meetings. We wish to call your attention to the Convention held in Sialkot year by year. Growing from a small gathering of local representation, to a great Convention of almost National interest, who can compute the value of this meeting! From it, uplifted lives and Spirit-filled beings go out over the country, re-consecrating their time and talents to the service of the Lord.

What events could be of more signal importance, than that ONE SOUL should befilled with the Holy Spirit. Numbers go away from Sialkot, renewed in strength and ready to do the Lord's bidding.

The revivals which sweep through our schools from time to time, burning out that which is evil, exalting Christ and creating a desire for holiness, are events of great importance.

The World's Christian Endeavor Con-



Girls Attending Boarding School at Gujranwala, India.

NEVER SINCE THE GOSPEL WAS FIRST SHOWN SUCH ZEAL IN THE PROPAGATION OF

vention to be held in Agra at the close of this decade, will be a most signal event in India.

In our own Mission field, the Home Mission work, as undertaken by Synod, marks new growth in our India Church.

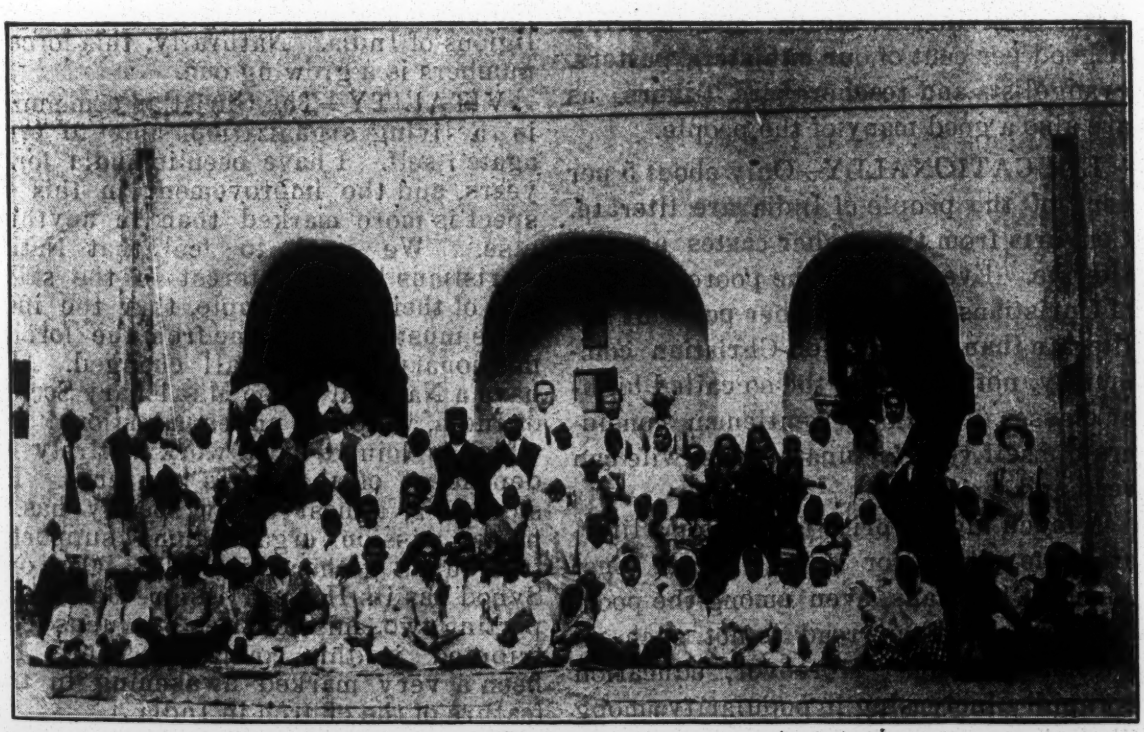
The fact that Christianity has made more rapid progress than any other religion, is the most encouraging of all. While Hinduism has gone backward in numbers, the Christian community has increased by leaps and bounds. May the coming decade witness greater growth and may the signal event of the decade be, INDIA UNITED UNDER KING JESUS.

What is the Strength of the Native Christian Community in India?

By Rev. J. H. Martin, Zafarwal, India.

NUMERICALLY—The Census report of 1901, gave the entire Christian community of India as 2,923 241, of which 173,169 were Europeans and 1,202,169 Roman Catholics. The Native Christian Protestant community was reported as 845,352 by the Census report, and the same year by the Calcutta Missionary conference as 978,963. This last is the more accurate as it is taken from the various Mission reports. Calculating at the rate of increase for the last decade, 33 per cent, the entire Christian community at the present time is not less than 3,500,000 and the native Christian Protestant community not less than 1,250,000.

In the United Presbyterian Church of



A Group of Our Mission Workers and Their Families, Gujranwala District, Punjab, India.

PREACHED HERE, HAVE THE NATIVE CHRISTIANS THE GOSPEL.

The Punjab, the membership is over 16,000 and the entire Christian community is over 32,000.

FINANCIALLY: It is weak, we may say the weakest in the country, compared with other religious communities. Converts from moneyed classes are often, if not usually, forced to forfeit all their holdings. In cases where they are able to retain them, it is after a long and expensive contest in the courts. At the same time, they are barred from the more lucrative callings, so that the native Christian community can not boast of many mighty financiers. On the other hand, the larger portion of converts have come from the poorest of the poor. True, they are industrious and are bound to come forward in due time, but in this land, financial progress is slow. When it comes to giving, they are far and away, more inclined to give of what they have for the advance of the kingdom of Christ, than are the members of other communities, for strictly religious purposes. The progress in our own church in the grace of giving, is steady and hopeful. A good per cent of our ministers, pastors, evangelists and teachers are tithers, as are also a good many of the people.

EDUCATIONALLY—Only about 5 per cent of the people of India are literate. Converts from the higher castes are all literate. Even among the poorer classes of Christians, a much higher per cent are literate than in any Non-Christian community, not excepting the so-called higher classes. A Hindu gentleman considers himself very fortunate if his wife can read and write.

A much higher price is paid for a literate wife, than for an illiterate one. Among Christians, even among the poorest, a wife that can read is not such an uncommon thing. Moreover, education is rapidly increasing in popularity among Christians, and all missions are using every means to bring it within reach of all. Christian artisans are, one may say, always literate, and even among coolies, such are to be found. Not long since, I had occasion to employ something over 20 coolies for a few days. There was one Christian among them. He was the only one who could read and write. He owned his Bible and some other books. He had been following his calling for a year or so and claimed that he could make more money at that than at teaching school. This feature of the Christian community must count for much for power and influence in the future.

UNITY—One widespread and powerful result of the awakening of the past few years, was the bringing together of Christians from various missions and communities, into one assembly and in uniting them in a common aim and effort. Thus a feeling of unity was created, so that the native Christian community of India has begun to feel its power. The Christian religion is looked on as a foreign religion, and converts are made to feel that they have identified themselves with foreigners. In assemblies of Christians from all missions and sects, they come to feel that their religion is no longer a foreign one, but that, if not indigenous, it is, at least, one of the religions of India. Naturally, this force of numbers is a growing one.

VITALITY—The Christian community is a living organization, able to propagate itself. I have been in India for 20 years, and the improvement in this respect is more marked than in anything else. We used to feel that Native Christians had no interest in the salvation of their own people, that the initiative must always come from the foreign missionary. That is all changed. We have a National Home Missionary Society of India, which is undenominational and which is doing a good work entirely independent of the home churches. Besides this, almost every society has its home mission organization, supported from funds gathered in India. Our own Synod has its Home Mission Board supporting two missionaries by funds contributed in this country. There has been a very marked awakening in this feature of the church in India.

This native church is THE GREAT AGENCY TO BE USED IN THE EVANGELIZATION OF INDIA. To build up and strengthen this church, is THE WISE, in fact, THE ONLY effective way of evangelizing India.

The Power of the Printed Word.

By Henrietta Moore, Sialkot, India.

"THE entrance of Thy word giveth light." "The people who sat in darkness saw a great light."

In almost every land, the *first* work of the *first* missionaries, has been to translate God's message into a language understood by the people to whom they were sent, that through the written Word they might come to know the incarnate Word. The pioneer missionary in India, bravely undertook the difficult task of faithfully rendering the Scriptures into the Indian vernaculars. The work begun by Carey and Martyn was soon taken up by the British and Foreign Bible Society, which was organized in 1804 for the express purpose of giving the Bible to all in their own language.

The Bible Society is the invaluable helper of every Mission, furnishing Scripture portions, New Testaments, and entire Bibles in the vernaculars at half the cost of publication, so that even the very poor may buy them. A Gospel is sold for ½ cent, a New Testament for 12 cents, a complete Bible for 33 cents. It is this society which furnishes "the fighting line" with ammunition, and in the faith that His Word 'will not return unto Him void," it sends out colporteurs and Bible women to read to the people and wherever possible, sell copies of the Scriptures.

Today the Bible, in whole or part, is printed in SEVENTY-FIVE OF THE LANGUAGES AND DIALECTS OF INDIA, and is thus made available to most of her people in their mother-tongue. This year, portions have been printed in Hindu-Sindhi, the language of 600,000 people. Other translations are being made. One now in course of preparation, is for the hill-people in Tehri State; many of whom come into Landour and Mussoorie to sell milk, fruit, etc., to the Europeans, or to do coolie's work. It is only recently, that Mission work has been undertaken among these sturdy people. While the missionaries were laboring to translate the Scriptures into this language, they were surprised to learn that a Pundit (educated Hindu) in a distant village, was engaged in the same work, his object being to give his people literature. Now, after comparison with the Pundit's translation, this new version of the Gospel will be published. A few days ago, one coolie was heard telling another, that he had heard a Sahib reading from a book in their language, and that soon they would be able to get the book themselves. What a privilege to help give the Gospel to these!

The *selling* of books is insisted upon, because a man values most, that which costs him something, and is quite sure to read, or get some one to read to him, a book which he has bought. As education advances, the demand for books increases, and so the field of the Bible Society is constantly widening. It has distributed as many as 700,000 copies in one year, in India.

One writes, "In one of our itinerating tours, we found an old man who declared he had renounced idolatry, and was worshiping according to the teaching of a little book he had bought. This proved to be a Gospel. What a simple cause! A one pice (½ cent) Gospel. What a sublime effect! Idolatry renounced, and the true God acknowledged and worshiped."

Years ago, a high-caste Hindu boy was converted through reading a copy of Matthew. He is now a minister of the Gospel in our Mission.

It is customary for the Bible Society to present to each student in Indian Universities, the Gospels and Acts when he enters, the New Testament when he is half through, and a complete Bible on graduation. As a rule, these students express

hearty appreciation of these gifts. One wrote, "The importance of the Bible, even to non-Christians, in India, cannot be exaggerated." In 1907, 4,700 copies were thus distributed as free gifts to students.

It is astonishing to learn that the Bible is used as a text-book in 41 village Hindu schools.

No missionary is allowed to enter Tibet or Afghanistan; but the PRINTED WORD is carried in by Pathan and Afghan patients, who have been treated in frontier hospitals. Thus, *this one* missionary who makes no mistakes, and whom God is pleased to honor, is finding an entrance even through those long-closed doors.

Literature as an Evangelistic Agency in India.

By Rev. J. W. Ballentyne, Sialkot, India.

THERE is a large and ever-widening field in India for the rise of Christian Literature. Though the per cent of illiteracy is large, the number of those who can read, is yearly increasing, and as the amount of readable non-Christian literature, apart from the trashy novel, is limited; the demand for Christian writings is active.

In recent years, religious controversy in India has been intense. The advocates of the old religious systems have been desperate in defending their old faiths, and modifying teachings which are no longer tenable. The scholarship of the Church has sifted to the bottom, the teachings and history of the old religions and have exposed their errors and inconsistencies, and at the same time, have presented the claims of Christ so vigorously that the public mind is aroused. The Indian is eager to hear what the Christian preacher has to say, and they who can read, from school boy to barrister, read all the Christian Literature available. Owing to the fact, that the literature which is disseminated by the church, is carefully prepared by our best writers, who aim to present matter in an accurate, concise and readable form, gives it an immense advantage over the non-Christian writings, which are usually from limited knowledge, hastily prepared, and invariably in an august tone. And while this is largely read, and there is a disposition to accept it as final, yet the thoughtful read and re-read Christian Literature, and are continually seeking for more. Let a two or five cent booklet be offered for sale in a public place, and a crowd will rush for a copy. It is a common sight, when riding on a railway train, to see a dozen, or more, men grouped about one who is reading a tract on "Forgivenness," "The Atonement of Christ," "Sin," etc. An inquirer, who came to one of our missionaries, when asked what had first led him to inquire about Christ, took from his pocket a tract which had been given him at a railway station.

Christian Literature Is Varied In Its Scope and Purpose.

School books, which are written from a Christian view point, are used extensively in some of the Provinces, by both Christians and non-Christians. Already there are 313 publications in this branch of the work. Books of a general character, bearing on social and family life, such as "Care of the Health," "Evils of Child Marriage," "Truthfulness," "Cleanliness," etc., are issued in large quantities for Christians. Sabbath school supplies are carefully prepared in the different vernaculars, and are as good as most of such publications at home. Translations from such men as

Farrar, Andrew Murray, Moody and Myer, are available in many languages and are found in many Christian homes. Commentaries on the Bible are being prepared by Bible Students, from the Oriental point of view, which present a fresh and apt reading to old truths. Standard works on Theology and Church History, have been translated, and special works on Ethics and Apologetics, prepared for use in the Theological Seminaries, so that the amount of Christian Literature in India is considerable, and is cheaper than at home.

While the different denominations prepare considerable literature for local use, the great agent for disseminating Christian literature in India, and which has the support of all missionary bodies, is the Christian Literature Society, which originated in England just after the Mutiny and was prompted by a desire to manifest to the inhabitants of India, the spirit of Christ in contrast to the murderous instincts which characterized the terrible events of that time. Since its origin, the Society has issued 3,976 publications, printing nearly 40,000,000 copies in 22 languages. This society is now doubling its efforts and increasing the standard and quantity of its literature, so that the missionary, native pastor and evangelist, of whatever religious body, has at hand, issued in the vernacular of the people with whom he works, school books, Sabbath School supplies, Standard Works on General Knowledge, Devotional and Evangelistic Literature, Commentaries, etc., amply suited to the capacity and needs of the people. PRAISE GOD FOR THIS ARM OF THE GOSPEL; THIS LIGHT IN A DARK LAND; THIS EXPOUNDER OF THE MESSAGE OF CHRIST.—CHRISTIAN LITERATURE!

Sketch of the Lives of Some of our Native Women Missionaries.

**Kamal Moi Mookerjee, Our Ramabai in the Punjab Mission.*

By Miss Cynthia Wilson.

[See middle frontispiece.]

MISS Mookerjee was born in the city of Calcutta about forty-six years ago. Her parents were Christians, her father having been baptized whilst a student in Dr. Duff's school. He was a Coolie Brahmin of that class privileged to have from eighty to one hundred wives, who are supported by their parents for the honor of the name. They rank higher than kings, for the latter even bow down and worship them. He had only two wives at the time of his conversion; he offered to support the one he put away, but she refused, and went back to her people.

The wife, who remained had four children, three daughters and one son. The latter died in infancy. Mr. Mookerjee was called to become head master of the Sialkot boys' school, by our mission. The two older girls married but Kamal Moi loved her books so well, that he himself took her through the boys' curriculum. Afterwards, by her own efforts and application, she acquired a thorough education, being enabled to pass a college examination. She is conversant with seven languages—Bengali, Sanscrit, Hindu, Persian, Urdu, Punjabie and English.

Mr. Mookerjee was transferred to Jhelum, at the opening of the Boys' School there. About 1881 or '82, Miss Calhoun,

NOTE—Miss Mookerjee's salary is provided by women of the Fourth Church, Allegheny, Pa. This interesting account was read at their meeting October, 1908, by the writer.

being in great need of a Zenana teacher in Gujranwala, persuaded the Mission, with the consent of the family, to transfer them to that place. Mr. Mookerjee employed to teach the Bible in the Boys' High School and Kamal Moi to take up the visitation of the women. So long as Mr. Mookerjee was able to work, this arrangement continued. In 1885, Kamal Moi was needed more in the Girls' non-christian school, and was made head mistress there, where she has continued ever since—about 23 years, A thousand, or more girls have passed out of this school, well instructed, rightly influenced, and thoroughly imbued with Gospel truth. The average attendance in the school is from three to four hundred.

She is a splendid Bible Teacher, and drills her pupils thoroughly in that Blessed Book. Her pupils frequently compete with other non-Christian schools for prizes in examination in the Bible. One year, they gained over half the number, amounting to 57 rupees out of one hundred given.

Had we time and space, we might multiply examples of the converts from this school. It is a very hard matter for a Hindu or Monammedan girl in India, to publicly confess Christ.

The worth of *one* soul is measured by John 3:16, Mark 8:36 37. I believe multitudes from that school will yet be saved, and they will bring in others, so that its influence will be unending and *it* will be *one* of the *agencies* that will bring the seventy-five millions of the Punjab to Christ.

Miss Mookerjee is a very plain woman; caring little for dress or personal appearance, because so thoroughly devoted to God's service, except in so far as to keep herself in proper fitness for her work. She is very unselfish, with a big heart and winning manner. Her chief concern is for the mothers, widows and girls of Gujranwala, but her loving heart also takes in the temporal and spiritual welfare of her two sisters, their children and grandchildren, giving of her time, money and strength to them also, and has been rejoiced to know that one nephew, who was studying for a high position under Government, had given up this worldly ambition, and had dedicated himself to the Lord, to study for the ministry.

She labored four or five years as a Zenana teacher, before taking charge of these schools, and is well acquainted with many of the women of the city. No woman is better known, more loved and more influential in that city of 30,000 than herself. She is a woman among a thousand for resources and self culture, continually devising ways and means to help girls and women get an education, and making her small salary count the most, for her own support, and the help of others.

She is a woman of great faith and prayer. She was greatly grieved when one of her brothers-in-law joined the Unitarian faith. She gave herself to prayer for him and the whole family, whom he had taken with him. After eighteen long years, her faith and prayers were answered, by the whole family returning to the Presbyterian faith. The Lord used the sickness and death of a loved daughter to bring them back.

Miss Mookerjee is our "*Ramabai*," whom she much resembles in appearance, nationality, and consecration to her people. Her influence is not confined to one city; it extends all over the Punjab, where her pupils are widely scattered. In a large town, some thirty miles from Gujranwala, we met some of her pupils, and their mothers, who *had* been pupils. They gave us a warm welcome, and helped us to sing the Gospel, and witness for Christ in that place, where, otherwise, we might not have gotten a hearing. Some have been found in Gurdaspur, some in Amritsar and Lahore. Their upright lives, and interest in the Gospel and its Messenger, helps to pave the way to the reception of the Gospel.

Quoting from the School Report for

1908, it says—"The Gujranwala Girls' School enjoys the high regard of the Government officials. Over 400 pupils have been enrolled. The year has been one of joy. 152 girls passed in Bible, 23 of them getting a grade of 100, 53 earning over 95."

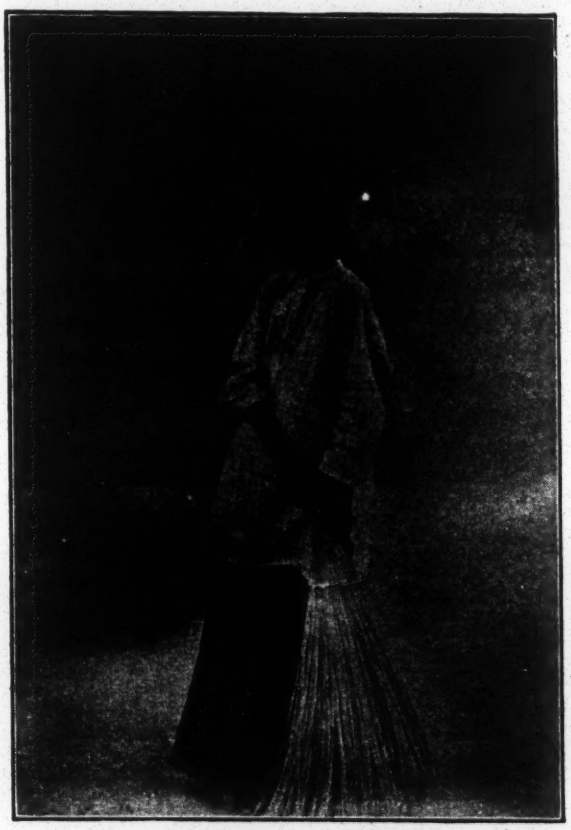
Miss Mookerjee has had very tempting offers to take up good positions as Normal teacher in Government schools. At one time, she was offered *four* times the salary she was getting from us, but she steadily declined, saying, "I must live and work for the good of my women and girls in Gujranwala." Miss Mookerjee's heart goes out in great sympathy for the poor widows. She has formed a widows' class, which she teaches enough to be able to read the Gospel, and also to do plain sewing or embroidery, by which they may earn a livelihood. She visited, one vacation, the birthplace of Krishan, the woman's god. It made her heart sick to see so many temple women and girls there, mostly widows. How she longed to rescue them from their sad, deplorable condition, and came home, determined to try to save some, and if possible, start a widow's and convert's home. She, with her widowed sister as matron, would be a very suitable person to do this. We are praying that the way may be opened for it.

Hold up her hands then, dear sisters, by much prayer and hearty support, and soon, with her, you may be permitted to rejoice in the Salvation of many souls, and wear, with her, the starry crown forever.

Mother Bhani.

By K. M. Corbett, Gurdaspur.

IN the year 1888, a middle aged woman was baptized in the village of Sidawau by the Rev. J. Clement. She was the daughter of Baisakhi and Nuri, and had had no educational advantages, probably had never seen a book or picture in her life. She had lived as any ordinary low caste child or woman—carrying the basket, cleaning up the village cattle yards, grinding the daily supply of flour, going out to gather sticks, twigs and refuse for fuel to cook the food, and cooking it, often carrying it long distances to the field for the busy, tired men. She drew and carried the water, spun cotton and performed all the other tasks that come into the life of a busy village woman.



A SWEEPER GIRL IN INDIA.

From this class Mother Bhani was brought to become a useful Christian.

Some time in her life, she was married to Father Magi, a man some years her senior. It may have been when she was a mite of a child, or it may have been later in life. I know them only as Mother Bhani and Father Magi.

They removed to Gurdaspur in January, 1898, he to become church sexton and care for the little cemetery, and she to do everything that a thrifty house wife does in India. They first lived in a small house erected on a corner of the cemetery lot. Thieves came one night and so

frightened the old couple, that they left that and came to the Mission Compound to live.

I spoke to Mother Bhani one day about taking up some other work. She shook her head in her own peculiar way, and said, "Nahauk! I'll never leave the Sahibs compound until the time when I am carried off of it." And she never did.

These dear people had a great disappointment in their lives. No children were given to them. They did not allow this to embitter their hearts however, but took two needy children to bring up for the Lord. One, William, is now pastor of the Rawal Pindi Congregation, a credit to Mother Bhani's teaching and example, and has, according to her dying request, taken the old man to his home to care for him in his lonely old age.

A Group of Sweeper Children in India.

Bissi, the adopted daughter, married a gardener and lived with him on the ladies' compound, until God called her home last summer, by the hard road of consumption. The poor old body came over day after day to tidy things, and hearten the child up a bit. She would be so patient, kind and cheerful before Bissi, and cry as if her old heart would break when later on, the full force of her loss would come home to her. Afterwards, she took the poor emaciated sufferer to her home and cared for her until the end. Then the little motherless "Blessing" came, if possible, more closely into her grandmother's heart, and was cared for kindly and tenderly as long as Mother Bhani lived.

She was a faithful member of our Women's Missionary Society, always present at the meetings with her offering and always repeated the same verse—"It is more blessed to give than to receive." Mother Bhani is now inseparably connected with that verse, in my mind.

She was a real mother to any girl needing her care. Buddho, a poor motherless one on the compound, was her special care. She took her with her to Women's Missionary Society, to prayer meeting, to Sabbath School, and to Church. When she died, the child was left a second time, motherless. At the time of her death, Mother Bhani was vice-president of our Women's Missionary Society. She could not read a word. When she was chosen for the office, some one asked her how she would manage. Not in the least abashed, she replied, "I can sing and pray, and some one will read for me." She announced her psalms by saying, "We will sing 'The Lord is my Shepherd,' " or "Sing a New Song to Jehovah," or "I Will Bless Jehovah Who Hath Given Me Counsel," etc. She presided with a grace and dignity all her own. We had come to depend on her with a dependence that always thought "Mother Bhani will be there any way!"

A motion was passed in our Society one day, to the end that we have a memorial service at our next meeting, for Bissi and another member who had died within the year. When she came to put the motion to the Society, her voice broke and some one else finished it for her. At our next meeting, the memorial service was for *three*. Mother Bhani had joined the throng before the great white throne. She took a cold, that resulted in pleurisy. Nothing seemed to effect the disease, or give her relief. She died as she lived, thinking of, and planning for others. One morning, as I spoke to her of the end probably being near, she broke down for a moment, then looking up with a smile

and a look of triupmh on her face, said, "I am not afraid to die. No! Why should I be, when HE was beaten in my stead. It is only that I am thinking what will poor old father and little Blessing do. Who will care for them?" A little later she said, "If William does not get here in time, I will put the old man in the care of Gordon Sahib, and you will care for the little one. There is no need for anything more."

One of her regrets until almost the end was, that she could not live to go to the Synodical Women's Missionary Convention at Lyallpur. She was one of our delegates and had looked forward so much to going, and had taken so much pleasure in preparing for it.

She always stood ready to take a girl to school, or to keep one in her home for a time, if necessary, and we miss her very much, as there seems no one to take her place. She lived her busy, helpful life and has left a good example and pleasant memories to help others along life's pathway.

We have special reason, in village communities, to praise the Lord for quiet forceful lives, like that of Mother Bhani.

A Refuge Home for Widows, New Converts, and Other Women Needing Protection.

By Emma Dean Anderson, Sargodha.

WE have schools of all kinds and grades for our girls. Hospitals, too, for our sick, but there is still a great need in connection with our work among India's women and girls. We have no proper place for our widows, new converts who come out from heathen homes, and other women who need our protection, sympathy and love.

Some might ask, why not care for these in the boarding schools, or in Christian families? This is simply impossible, and if we care at all for these classes of people, we must have a place.

I think I cannot better express our needs, than to tell you of the calls, which have come to me, personally, within the last four months.

In April, the question came, "can you care for three or four Hindu widows of good families, if they come to you? One of them is quite able, and very willing to pay room rent and boarding. She wants a place of safety. All wish to profess Christ." What a joy it would have been to have had these women!

A few days later, a bright, high caste woman, whose husband had treated her very cruelly, and dishonored her by bringing another woman into the home, escaped and came to a Zenana hospital, where she had been taught about Jesus, and told the ladies she wished to become a Christian, and besought their protection. She was sent to one of our missionaries, who brought her to me, at Sargodha It was a great joy to teach her of Christ, but our home was too open for one so fair and young, to be left unprotected. Her friends might come some day, while we were in the city at work, so after a short time, she had to be sent away.

A short time after this, a widow and her little boy came. I just did not know what to do with her. For three months, she was a great burden on my heart day and night. Often I took her along to city or village, afraid to leave her behind.

Again one of our men, in a near village, was found living with a woman without marriage. They did not wish to be bad, but if the husband sent the woman away,

where would, or could she go. She came to us for a month, and was then properly named, and in the meantime, she had learned many good things, and went away happy. She, dear woman, never knew just what it meant to your missionary to have another woman to care for.

A young Christian widow was forcibly married two weeks after her husband's death; her brother rescued her, and the court placed her under our care, Dr. Brown going bail for her security, and appearance in court. For two weeks, day and night, she had to be protected, for fear some one might drag her away, as they had done before. A safe house, with a wall around about, would have enabled the writer to have rested in peace.

Two requests came from a neighboring mission, asking me if I could take care of two young women, who were in great danger, and who needed protection, otherwise than that of a boarding school until their marriage arrangements could be made. With much regret, I was obliged to say I could not possibly take any more into my home.

A young woman convert from Sialkot City school, would no doubt have come to us, had there been a proper home for her. She had to be sent here and there.

Still another case, probably the most needy of all these, simply had to be told she could not stay with us. Was it easy to do this? Would it be easy to stand on the banks of a stream and watch a human being go down to death? There are so many *worse* things can happen a woman than to die.

Oh! dear friends, if I could but tell you of the awful, awful dangers and temptations that our dear Indian women and girls have to meet, and how almost impossible it is for any of our women to take care of themselves, I am sure the few thousand dollars needed to erect a place, where they might be protected, and trained to work for Christ, would soon be gladly given, and our working force on the field would be so strengthened, that one of our number might be set apart for this work.

All I ask is, that in the light of these facts, given from the experience of but one of your missionaries, you, on bended knees, say to your Master—"Lord, what will Thou, have me to do?"

Young Women Teachers in the Industrial Home at Pasrur.

Hindu Widows Employed in Farm Work in Ramabai's Refuge Home.

THESE DO NOT NEED THE PROTECTION OF THE REFUGE HOME, BUT THEY ARE ONLY A FEW AMONG THE MILLIONS THAT HAVE NO CHRISTIAN FREEDOM.

*Ganda Mall, Pastor and Evangelist.

By Rev. J. A. McConnelee, Sargodha.

IT has been said disparagingly, that the Indian Church has produced no great preacher, evangelist or theologian, none such as take rank with those produced in other lands. The statement is true. But it must be remembered India's first converts were baptized only about one hundred years ago, while a large proportion of the membership of the Church belongs to this generation. It cannot be justly counted against the Indian Church that in this short period, and that too, from out of the PARIAHS and CHAMARS, and CHURAS, which constitute the great bulk of her membership, she has not produced a Paul or Peter, a Luther or a Wesley, a Moody or a Spurgeon.

If, however, the fine spirit shown by some of India's leaders of today, their earnestness, zeal, self sacrifice and devotion to the Lord's cause, tell us anything, they tell us that we may confidently expect a rapid and remarkable development in the Church in this land. Is it too much to look upon these men as harbingers of the near approaching day when the Indian Church will take her place in the roll of the Churches of Christendom and fully play her part in the work of the world's evangelization?

The present sketch has to do with one of these "harbingers," "early lights," in India, as I venture to call them.

Ganda Mall is the son of old Kanaya, the story of whose remarkable conversion is told in Dr. Gordor's "Our India Mission." The influences in his home, the faith and courage and devotion of his parents, the trials and difficulties and persecutions of those early days, all had a moulding, and no doubt sanctifying effect upon his life. He was educated entirely in our own Mission schools, attending first the Christian Training High School at Sialkot, and later our Theological Seminary.

After graduation from the Seminary, he became pastor of a little congregation in Zafarwal district, called Nidala. He was settled on a salary of $8 a month. It was paid, as all salaries of preachers and workers were at that time, entirely out of the Mission treasury, not a cent of it coming from the people.

It was while pastor here, that Ganda Mall was called of God to give up receiving foreign money, and throw himself on his people for his support, and take only what they would give him. It was a hard struggle for him. His salary, at best, was small; his people were of the very poorest of the poor, but it was God's call, and he heard it. His people responded, and that was the beginning of the first self support pastorate in our Mission, and the first in all the north of India.

It was not long that Ganda Mall was permitted to remain in this field. A larger field was awaiting him, and in 1897 he was called to be the pastor of the Rawal Pindi congregation. This congregation had just passed through a revival season, and one of the practical results of the revival, was the decision to call and support their pastor. For nine years, Ganda Mall continued in this pastorate. I was in Rawal Pindi during the most of that period, and I can testify that Ganda Mall was a very wise and faithful, tactful and successful pastor, and under his pastoral care, the congregation grew in numbers, in spiritual power, and efficiency.

But not as pastor, but as an evangelist, has Ganda Mall been most signally used of God. He felt called of God to give up his pastorate, though many of his friends and the missionaries opposed this move. Yet again he heard God's call, and noth-

* We had hoped to have Ganda Mall's picture for this number.—Eds.

ing kept him from heeding the call. And in many places today, numbers testify to the blessings that God has brought them through the ministrations of this humble servant of His. It was especially in the cleansing and the purifying of the Church that he has been used.

A Christian Bride, the Groom on the Horse.

A Christian Worker, Wife on Pony and Two Girls Behind Just Brought in to School.

PLEASANT SCENES IN INDIA.

Christianity is bringing to the women of India freedom, love and education. No one person rejoices to see such effectual influences more than the subject of this sketch.—Eds.

In some forty-one different places, he has conducted revival services during the past two years or so, and in every place there were witnessed the scenes of men and women convicted of sin, crying out to God for mercy and forgiveness; then the coming down of the peace of God, followed by an outpouring of the spirit of praise and prayer, and supplication. God worked mightily.

A special instance may be mentioned where, in one place a worker came under the hand of God. He confessed to having received money to murder a man for another, but at the last moment his courage failed him, and he did not commit the deed, but he kept the blood money. Under deep conviction, he confessed it all, and cried out for mercy from God. Later he received the assurance of forgiveness. He went to the man from whom he had taken the money, asked his forgiveness, and promised to return the money as soon as he could. He gave himself up to the authorities, was sentenced to jail, and cheerfully accepted the sentence, praising God that he was permitted to suffer for his sins in this world.

Great fear fell upon the community where this happened, and a very marked baptism of prayer and praise was poured out. It seemed as if some of the scenes of the Acts were being repeated.

It was at Etah, in Central India, during the meetings there, that a young man was convicted of sin. It appears that this young man was at one time a servant of the Maharaja of Rajputana, and during an epidemic of cholera, when all the household of the Maharaja fled, this young man stole some costly jewelery. Later, fearing detection, he buried the stolen goods in the garden of the Palace. This all happened some years before the time of the meetings of which we are writing. Now God laid His finger on the black place in that young man's life, and he could not keep silent. He went to the Maharaja and made full confession. The spot in the Garden where the jewels

had been hidden, was opened, and there they were found.

Some months after this young man had thus straightened up his life, the missionary of Etah wrote that through that young man, some one hundred and fifty souls had been brought to Christ. When asked how he was able to win so many, the young man replied, "Why, I do nothing; I merely tell how God has saved me."

I might go on and multiply these instances into the scores, but it would be just the same story of God's wonderful working. Remember, it is not at all of the worker. Ganda Mall, himself, would be the very last man to take any credit unto himself. It was all of Him, who ever "works mightily." But we are praising the Lord that there have been these "vessels," willing to be emptied, willing to be made mere "earthen vessels," that the exceeding greatness of the power and glory might be of God.

A few days ago, I wrote to Ganda Mall, telling him that I was writing an article for one of the home papers, and asking him if he had a message for the home Church.

I give you his message without comment: "Tell the home Church," he wrote, "that the great need of this land is, that it see Jesus, and come to truly know the Holy One. I would urge with all earnestness, that you pray that God would raise up chosen vessels, Pauls, and Finneys, and Moodys, through whom the Holy Spirit of fire may come down upon this idolatrous land, and through the Church, burn up all the ungodliness and unrighteousness, and purify the land for God."

"For the Sake of the Name."

By Lillian A. McConnell. Lyallpur.

"WHAT a beautiful custom of the Christians to gather together to praise God! Would that the Mohammedans had such a custom." These were the words of a Mohammedan woman to her Christian neighbor. It had been her privilege to see two Christian conventions on the Mission compound, and to hear the songs of praise to the King of Glory, sung day and night. She realized that God and His Christ are honored among Christians, and that His name is not exalted in the same way among her people.

The honor and praise due to Jesus, the Lord, is being given to another by the Mohammedans. They claim that Christ's day is past, and Mohammed's sway is now to be recognized.

A dear, old Christian woman of the caste claiming to be direct descendants of the prophet, said, "When I became a Christian, my brother told me that Christ will some day ask the prophet, Mohammed's, pardon for having accepted honor not His due, and will say, 'The people themselves, gave me the name Son of God. I never made any such claim.'" "Christ is our prophet," they say, but they will not give to the Prince of Peace "through whom, and unto whom all things have been created," preeminence over the False Prophet.

The other day, a Hindu woman, when told of the Christ, said, "After all, we all believe the same thing. You call Him, who came down to earth from God, Jesus, and we call Him Krishna or by some other name." The Hindus will give to our Lord, who is holy, a place among the innumerable incarnations they worship, but His name is not sanctified, nor magnified above their foul, evil, debasing gods.

India's millions are trodding under foot, the Son of God. Multitudes fail to exalt that name because they know it

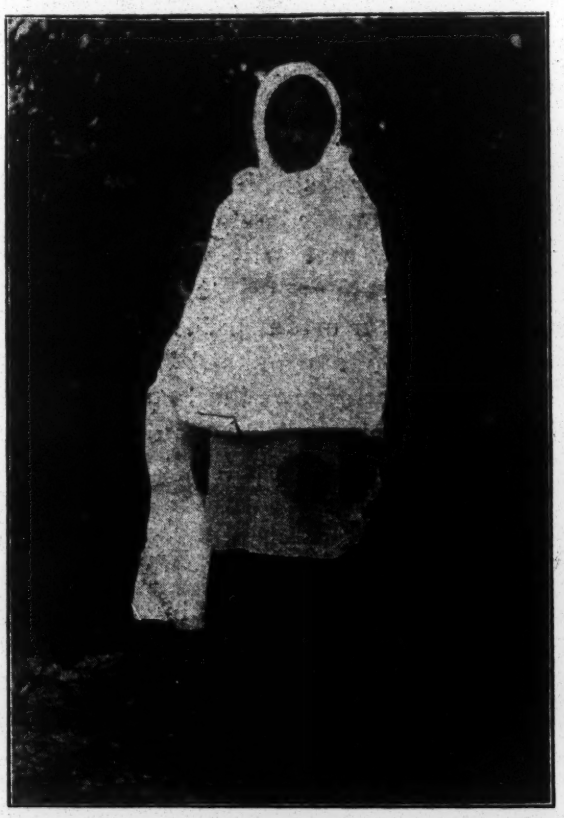
not. Multitudes have heard the Name and through the numerous allies of Satan, ever present everywhere within India's borders, have been given a false representation of the Christ. Ours is the priceless privilege of exalting the perfect and glorious Savior and King. For the sake of the Name that is above every name, for the sake of Him, who was "slain and didst purchase unto God with His blood," India's millions "that they might be unto God, a kingdom and priests," we make our plea for more witnesses. Why are not the young men and women at home humbly praying, "Lord Jesus, send me and make me Thy witness in that land where Thy great and Holy Name is polluted, and Thy Glory is given to another?"

We praise God for the ever increasing company that He is calling out from among the people here, to give the word of their testimony. Recently, our hearts were made glad that a whole city was astonished and perplexed because one young girl suffered and continued to suffer dishonor for the name of Christ, "choosing, rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season."

Awakening, advancing India is today multiplying her opportunities for Christ's ambassadors.

The Arya Samaj women meet in conventions in the larger cities in imitation of our Christian conventions. The writer recently attended one of these meetings in company with several Christian sisters and the Hindu women were persistent in their request to us for a hymn.

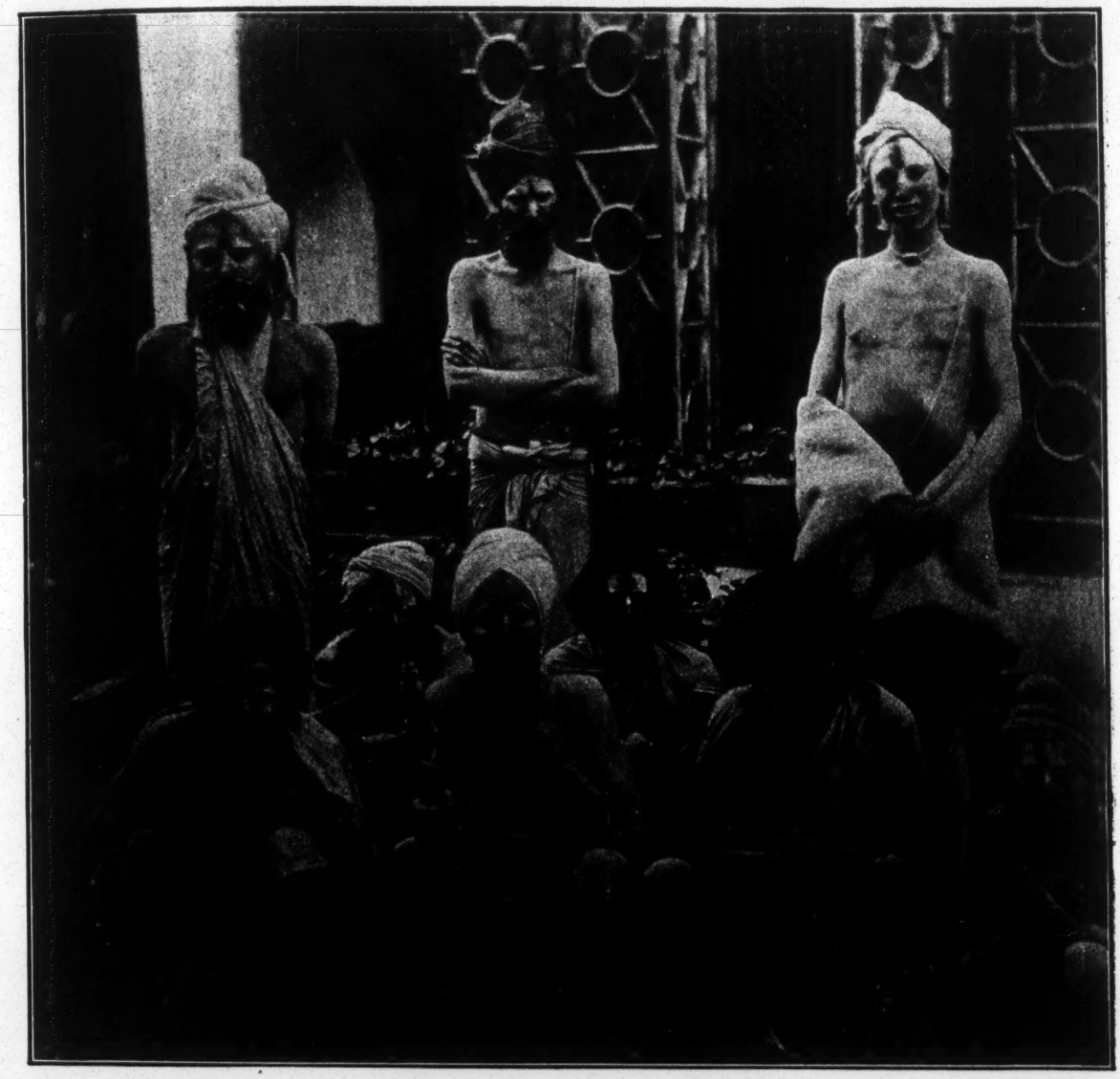
In another city, a noble Christian woman, present at a similiar gathering, was asked to speak with the words, "our



BARKATI.
One of the Young Christian Girls at Our School in Gujranwala.

FEROZI ISHAR DAS,
A Little Christian School Girl.

"FOR THE SAKE OF THE NAME"—FRUITS OF CHRISTIAN MISSIONS TO THE GIRLS IN INDIA.



GROUP OF HINDU FAKIRS.

Their faces emboldened by self-righteousness and immorality and their long hair matted with filth and ashes make them look almost inhuman.—Extracts from "The Fakir in India" by Ella M. Gordon.

MISS ELLA BANNERJEE MISS KAMAL MOI MOOKARJIE

NATIVE CHRISTIAN WORKERS IN INDIA.

Miss Kamal Moorkarjee has been head mistress of our Girls' School in Gujranwala, India, for twenty-five years. Miss Ella Bannerjee is a niece of Miss Mookarjee. She taught several years in the Gujranwala school; but at the present time is a teacher in the Lady Dufferin Girls' High School in Lahore, India.

women don't know how to give us any teaching."

Our Lord and Master having once offered one sacrifice for sins forever, having commissioned His followers, "Ye shall be witnesses unto me," sat down at the right hand of God, henceforth, expecting till His enemies be made His footstool.

The Lord still waits for India's people to call Him Lord, and "receive an inheritance among them that are sanctified by faith." Are you doing all in your power to hasten the day when His Name shall be great in this land where now our Lord is so little esteemed, yea, often despised and rejected of men." Pray that His witnesses here, may be faithful and true, and may it shortly be said of many of you, who read, "FOR THE SAKE OF THE NAME, THEY WENT FORTH."

"The Fakir in India."

By Ella M. Gordon, Gujranwala.

A fakir is a religious mendicant, a dervish, a beggar. He is the monk of India. To the superstitious, ignorant Indian mind, this is the highest expression of religious life. "Nobody," writes Mr. Datta, "can fail to be impressed by the fact of the enormous power wielded in India, by the professional ascetic. In life, he is an object of reverence. After death, his tomb may become a shrine to which thousands of pilgrims will flock to ask a boon. Nearly five millions of ascetics live on the alms of the people. Ash-besmeared, and having the scantiest of clothing, their familiar forms may be seen in every part of the country. Among their ranks are harbored some notorious criminals, and many are themselves, moral wrecks."

"The Hindu devotee, "writes Bishop Thoburn, "flatters himself, that he can, by his penances of various kinds, accumulate merit. The word, penance, to his mind, conveys no idea of repentance, but solely that of a means of acquiring personal merit. In the next place, he is possessed with the idea that matter is inherently evil, and that since his union with a material body is the source of most of his misfortunes, he must make war on the body in order to liberate the soul.

"No doubt, a large number of both sexes choose a life of ascetism because they find it the simplest and easiest way of securing their daily bread, but many of them show abundant evidence that they are sincere in their purpose, and persist through long lives of severe suffering and privation in faithfully following the course which they have chosen."

Here, in the Punjab, we do not see the self-torture, such as holding the arms up till they wither, and the nails grow through the hand, or sitting and sleeping on spikes, or burying the head under ground, etc., which is practiced in Southern India where Hinduism is much more rank. But we see enough of the fakir life to know that all that I have quoted, and more, is quite true.

On my way to the Zenana work, often have I seen groups of fakirs sitting near the bank of the Jhelum River—a little fire always kept, burning around which they sit. Their naked bodies be-smeared with ashes, look ghastly as well as disgusting. Their faces, emboldened by self-righteousness and immorality, and their long hair matted with filth and ashes, make them look almost inhuman. To these holy men, the deluded women take their offerings of alms. Probably the woman sitting at the feet of the fakir is childless, and therefore, very unhappy, but as God hears the prayers of such

men, in her distress, she goes to him that he may intercede for her.

Another class of fakir may be seen going from house to house, receiving a handful of ata (wheat flour) from each house. He is usually a strong, able-bodied man, has several rosaries around the neck and often carries one in the hand. He carries long iron tongs, and a small bag, or a wooden bowl shaped like the half of a large gourd, which has been cut in two length wise, which receives the ata. They are often in league with thieves, or are themselves, thieves in the garb of a fakir. As he stops at the door of each house, he makes known his presence by calling out in a loud sing song tone, a list of blessings upon each member of the household. Should the alms be refused, the blessings turn into curses.

How it must grieve our Maker to see these lives bound down by the chains of Satan in such gross ignorance and darkness. Thanks be unto God, this darkness is slowly dispelling, the chains are being broken.

The other day, in conversation with a woman who was educated in our Mission school, she said, "I do not believe in fakirs since I have read the Gospel of Christ."

Only the power of Christ can liberate these captives. He has commanded us to go and preach the Gospel to every creature. Are you and I obeying His command?

India is Awakening. Are we Awake?

REV. W. B. ANDERSON.

NOTE—Rev. W. B. Anderson has been a missionary in India for ten years. He is now assistant secretary on the Board of Foreign Missions and writes feelingly and intelligently of the need.

ONE need only take up a current number of almost any magazine to know that the East is awakening from its centuries of slumber. From the Aegean Sea to the Pacific Ocean, and from the frozen shores of northern Siberia to the sun-bathed isles of the East Indies, there is sweeping a wave of consciousness. Among the first and greatest of the Eastern nations to open her eyes, and arouse herself from dreams of an ancient civilization, has been India. It is no wonder that her sleep was long and deep, sheltered as she has been by her great mountain walls and ocean boundaries. Even the rude shock of the hosts of Mahmud of Ghazni, carrying the cruel sword of Islam, and the strong hand of the Moghul Emperors served to bring to her only a nightmare, but failed to arouse her to consciousness. And it is no wonder that she is loath to awake from her dreams of past glory, for in religion she has been the most glorious of the nations, except Israel, and in philosophy she has ever been the leader of all.

Now the days of her slumber and dreaming are over. A thrill of new life has been felt in her very heart. She is beginning to realize that while she has been sleeping the world has moved centuries past her in art, and science, and intellectual culture, and that the living way to God has been found. The signs of this awakening are evident on every side.

Political Unrest.

Perhaps the sign of her awakening that is most evident to the observer from afar, is her political unrest. The term "India" has never meant political unity, any more than the term "Europe." India has really been a little continent cut off from the rest of the world by the Himalaya Mountains, and hemned in by the sea. It has consisted of a large number of kingdoms, varying in size from the wide stretches of pretentious monarchy to the petty rule of the little

"rajah" over his few towns and villages. These kingdoms have been bound together by the ties of kindred blood and a common religion, but never have been politically one, excepting in the dreams of some ambitious Asoka, or Akbar. Awakened India has now looked upon vast Empires, upon Great Britain, her present master upon Germany, upon the new Empire of Japan, upon the wonderful confederation of governments comprising the United States. To her has come the vision of a new India, and a longing to see that vision realized. Through her century-long close contact with Western government, Western education, and Western institutions, the masses of India have become impregnated with a desire for some political condition that will allow her a distinct national existence. It is a desire that will not be satisfied with anything but radical and wide-reaching reforms under British rule, or freedom from that rule.

Commercial and Industrial.

Another sign of the awakening of India is her commercial and industrial activity. India no longer lies a rich field for commercial plunder, but she is awakening to her commercial possibilities. She no longer calmly allows European merchants to set the price upon her products in the market of the world but is beginning to realize something of the value of her goods and her skilled labor. She no longer unquestioningly exports her raw cotton to Europe to be manufactured for her, paying all commissions, a high work-man's wages, and the carriage both ways, but is now making every effort to establish her own cotton industries. Stimulated by the easy transportation afforded by her admirable system of railways, and by the copious output of the vast tracts opened up by government irrigation, her wheat product has become a large factor in the world's market. Modern machinery is beginning to find a place in the home of the primitive plow. The finer product of the power loom is fast driving the coarse cloth of the old foot loom from the market. Away on the northern frontier, in the heart of the Himalayas, is being installed a great electric power plant. India is entering the world's market in earnest.

Intellectual and Social Awakening Has Come to India.

There are signs on all sides of India's social awakening. This is seen in the adaptation of life to Western conveniences. It may be noted in the sentiment expressed in the vernacular press of every sect in every province. It is evidenced by the attempts of every new religious society to break down the barriers of caste, to establish higher moral standards, to prohibit child marriage, to encourage the remarriage of widows, and to overthrow many of the most time honored social customs.

A great intellectual awakening has come to India. Before the advent of letters into Greece, India had a system of philosophy highly developed, and centuries old. From time immemorial she has been the sage of the nations. Away in past ages long since forgotten she produced intellectual giants, the only trace of whose lives and work is to be found in the Vedas, or in the foundation stones of the great philosophical systems of India. Then for centuries she has slept and dreamed of her former greatness. Now her teachers have been startled into life by the disclosures of Western science, and art, and philosophy. On every side schools of Western learning are being established, and Western teachers sought and followed. Nothing will now answer but Western ideals and Western methods.

Religious Awakening Significant.

But most significant of all the signs of India's awakening, are the signs of her religious awakening. The heart of everything Indian is religious. India could never be truly awakened until she was awakened spiritually, so the most significant part of India's awakening is her religious awakening. Christianity has

come to her with a new code of morals, with a real vision of sin, with a knowledge of God, and with a Redeemer. The intensely religious heart of India is responding. Islam has been exposed to the searching light of gospel truth and its defects are painfully apparent to all her scholars who are at all advanced. That it will not be able to stand before Christianity, is evident from the efforts that are being made to patch up its creed. Hinduism is being weighed in the balances and found wanting by its thinking votaries. That its doom is sealed is shown by the number of reform societies that have sprung up within its pale. In the zeal of these societies to reform the religion, every fundamental doctrine of Hinduism has been condemmed and rejected by some society. Christianity is awakening India from her sleep of spiritual death, and thousands are now seeking the light and the truth. From centre to circumference India is stirred, and from prince to peasant she is awakening.

Yes, there is no doubt that India is awakening. Are we awake to the opportunities that her awakening brings to us?

POLITICALLY WE ARE AWAKE. Even slight disturbances in India are noted in our journals, and commented upon. The possibility of her obtaining political freedom from Great Britain is watched with the deepest interest. If she should free herself and become a self-governing nation, we would watch with jealous care all the treaties she made with foreign powers, to be sure that no other nation obtained an undue advantage over us.

WE ARE WIDE AWAKE COMMERCIALLY. All the demands of the Indian market are met with the quickest and heartiests response from American producers. Singer Sewing machines hum away in the remote villages among the Himalayan ranges. Standard oil is the standard light for India. "Quaker Oats" and "Grape Nuts" can be found in the bazars of scores of cities. Commercial America is awake and has men watching every development of the India market.

But the Church of America is not awake. This is easily seen in her failure to use her opportunity in the awakening of India. For decades she has prayed for God to open the doors, and break down the barriers of caste, and prepare men's minds, and give them hunger of heart, and God has done all this, but the Church fails to realize it.

The Church must be asleep or she surely would hear the cry of distress from the fields of India. The missionaries she has sent out are simply appalled by the greatness of the opportunities, and the urgency of the need in the field, today. They are staggering under the load imposed by the very successes God has given them. For years, they have been imploring those in the home land for help to gather in the ripe harvest. Over there they are actually suffering the anguish of seeing thousands of those seeking entrance turned away from the church, because they cannot shepherd them. They write, and speak, imploring the home Church, but she heeds them not. If the Church were as much awake as the Commercial world, she would have heard and responded long ago.

For a century, the Church has heard and read of the need of India, and has not responded in any adequate measure.

God has made the Church master of untold wealth, and has given her magnificently equipped institutions of learning, and has filled them with the flower of her youth. She is without excuse in not doing what He has commanded. In God's word it is written: "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him. How doth the love of God abide within?" (1 John 3:17.) This is God's tender way of saying the love of God cannot be abiding in such an one. This would mean that she "abideth in death" because she "loveth not." (1 John 3:14.) Let us hope that the Church's inactivity does not mean death, but only sleep. **At the same time. let us remember that unless her lethargy is soon changed into loving "not only in word, but in deed and in truth," her sleep of selfish carelessness, must become the awful sleep of death.**

Foreign Missionary Correspondence.

India.

As we read this letter have we any conception of the cost it is to become a Christian in India?—Eds.

American Mission,
Jhelum, Punjab,

I am reminded in Jhelum these days, of the old war days we hear and read about, when the underground railway was in operation and slaves were passed on from friend to friend. Scarcely a week has passed this summer, that a woman convert or enquirer has not come to us from our own, or from other Missions, for protection and instruction; I have never known so many before. One doesn't quite know how they come, or why they come; it is always a surprise when a woman decides to come out, the difficulties are so many, and the hindrances so great, but God is greater, and when His love grips the heart, there is no holding them back.

Their stories are thrillingly interesting, but we don't dare tell them yet. The last one, a little girl of fourteen years, we passed on yesterday, to what we hope is a place of safety. She is being relentlessly pursued by bitter, hostile relatives. It will be four long years before her story can be told, and only God knows what it will be. These ter rible divisions; these breaking of family ties, are among the hard things, but He knows, "Suppose ye, that I am come to give peace on earth? I tell ye nay, but rather division," and He cares.

"My God! can such things be
Hast Thou not said that whatsoe'er is done
Unto Thy weakest and Thy humblest ones,
Is even done to Thee?"

May we ask your prayers for these, who have so few to pray for them, and for us, that we may be full of faith? "Oh Lord, revive Thy work! Revive Thy work in the midst of the years! In the midst of the years, make known!"

Yours for India for Christ,
Jean Morrison.

Gujranwala, July 17, 1909.

The daughter of the Tahsildar of Gujranwala Tahsil (the Tahsildar is the officer in charge of a division of a district who collects the revenue) was at home for a visit, and was much interested in our religion and seemed to know a good deal about it. She, herself, brought up the question of becoming Christian, but said, "Whenever we think about becoming Christians, we remember the story of a girl in our village. A Mohammedan girl had decided that Christ was the true Saviour and wanted baptism. She was young, and the missionaries feared somewhat for her, and suggested waiting until she became a little older, but she insisted and was so earnest that she was baptized. When it became known throughout the village, the whole Mohammedan population gathered together and as a mob, dragged the convert through the street. Her clothes were torn from her, and there before that crowd, she was beaten."

This family had lived near and they saw this scene, and now whenever their hearts become a little softened toward Christianity, and they come a little nearer accepting Christ, this picture comes up before them, and they say "We could not bear such treatment," and harden their hearts.

Dear friends, you see what fear is, in the hearts of our Mohammedan friends. You see that humanly speaking, there is much cause for fear. You can understand their need to know that Christ is true to His promises and that His "I am with thee," and "My strength is made perfect in weakness," are sufficient for all things.

Pray that they may have that perfect love that casteth out fear.

Sue Cooper McArthur.

Egypt.

Fayoum, Egypt.

The scorching summer days are deadly to the little ones. Several mothers in our little Fayoum church are left with empty arms and aching hearts.

Last Sabbath morning a messenger

came asking Mr. Reid to go and conduct the funeral service for another one. They wished to have it over before church time. We took a hurried breakfast and went to the house The baby girl was one of a pair of twins besides whom there are seven living children. When we arrived Mr. Reid was ushered into the reception room with the men down stairs and I went up to the women. The mother was sitting on the floor holding the living twin, so ill and emaciated that the doctor says he cannot live. Beside her on the floor was the little white coffin:

The other women and children were sitting around on the floor too. Soon the father came bringing Mr. Reid and several men of the relatives. They set the tiny coffin on a chair. Then the father went and sat down on the floor beside his wife. This is the first time I have ever seen an Egyptian sit beside his wife at a time of sorrow. Usually at a funeral the service is held downstairs with the men, and the women get but little of it.

After a simple service nine men took the little coffin and went in carriages out to the cemetery in the desert—a marked contrast to the usual way of only a man or two going on donkeys when it is only a baby girl. We went to church feeling that these people have tasted of better things than their neigbors. "The entrance of thy word giveth light."

Bertha Grove Reid.

——

Luxor Boarding School, Egypt

The Luxor schools are to be re-opened this week and Misses Buchanan and Campbell, and Mr. McGill have returned to their posts of duty. We and all the Luxor people are rejoicing in the expected return of Dr. and Mrs. Pollock. We are most thankful that the work they carrried on so successfully can be resumed by them. We hope before many months to make a beginning on the new church and boys' school. We are sure that the erection of these two much needed buildings will add greatly to the general interest in the evangelization of Luxor district.

The weather in the upper country still remains quite warm, Mr. McGill writing that the thermometer registers 112 degrees in his study in the afternoons. Little Evelyn having been in poor health all summer, she and her mother are compelled to stay down in cooler regions until later in the season.

The past three months we have been at Schutz, Ramleh, near Alexandria getting the benefit of the sea air. It might be interesting to some of our friends at home to hear about our Sabbaths in Ramleh. Every Sabbath morning soon after breakfast a chorus of small voices might have been heard singing some familiar Bible Song. On looking out in the direction of the sound one could see all the children of the mission house gathered about a table under a big tree in the garden. They were having Sabbath School and Dr. Henry or Mrs. Henry acted as teacher. The earnestness with which they all entered into the songs showed how much they enjoyed this little open air service.

No sooner was this class dismissed than preparations for another meeting began. All the chairs were brought out of the house and placed in order on the wide veranda which was soon converted into a meeting place where worshippers began to gather. Every Sabbath morning a congregation of fifty or sixty Egyptian men and women and a goodly number of children came to listen to the word of God. The assembly was made up largely of the wealthy and better educated families of the Protestant Church, representing various town and cities in Egypt, but all spending the summer in Ramleh. The preaching was done by Mr. Mitri, an elder in the Alexandria church, and it would be difficult to estimate the influence of his spirit-filled sermons upon the lives of those who heard him.

In the afternoon, an English service was held in the same place with equally as large an attendance. How much an English sermon is appreciated during the summer season, especially by those of us who never hear one in our own stations.

On Wednesday evenings, we had our regular mid-week prayer meeting, and then on Thursday afternoon, the women of the mission gathered in Mr. Reid's mat-house down by the Sea, for a little informal prayer service. After the reading of a few Scripture verses, we discussed freely, our general or personal needs, and then spent the rest of the hour in prayer. Perhaps no other meeting of the week afforded us greater blessing than this one, where we were drawn close to each other as sisters, as children of one Father, and poured out our hearts in united petition to the Giver of all good. We trust that we may all return to our work with new spiritual life, as well as with fresh physical and mental vigor.

Mrs. Flora McGill.

Editorial.

Mrs. Belle McDowell Patterson, associate editor of the Women's Missionary Magazine for eleven years from its first issue, died at her home in Xenia, O., October 14th, 1909. The church and the community has suffered a loss in the death of this estimable woman.

Readers of the Women's Missionary Magazine will extend their sympathy to Mrs. S. M. Kelso, Treasurer of the Women's Missionary Magazine Committee, in the recent death of her husband.

Mrs. Jeannette C. Alter, Field Secretary of the Women's General Missionary Society, has started on her way west, and will be engaged in field work throughout the winter on the western coast, no preventing providence. We trust that many societies will meet Mrs. Alter and receive from her the helpful influence of her purposes. She has excellent powers to inform and enthuse for aggressive mission work.

Remember to do this.

All Societies and Presbyterials inviting our missionaries, who are at home on their furlough to make an address at their meeting should remember to provide at least for the expense incurred in attending the meeting even if it is only so small as, street car fare. The neglect to do this is without excuse, and very unjust to the missionary. We know of instances where a missionary has been asked to speak in sixteen places and not one cent offered by any of these to pay any of her expense. We do not impose on any other class of people as we impose upon the missionary at home on furlough. They are willing and glad to talk of their work, but should always be recompensed to at least their actual outlay—also when corresponding with the missionary remember to enclose postage for her reply. The small sum she has to live on is soon reduced in the lack to provide the outlay for such extra expenses.

The outlined program for 1910.

Has required great care. Societies following this program will receive through the columns of the Magazine, helpful articles on the subjects selected.

Especially do we urge studying the United Mission studies for 1910--we have endeavored to make it plain why we study these courses from year to year. Increased subscriptions to the Magazine and increased contributions to the cause of missions, emphasize the value of systematic study of missions in our own fields; also the world wide fields we learn of, quicken our souls to larger work because of this knowledge.

Fifteen year's faithful service.

The many friends of Mrs. Marion Embleton Banfield, both in this country and in the India Mission field, will be sorry to learn of her continued ill health. A little over two years ago she returned from India after fifteen years of faithful service, for the purpose of caring for her invalid mother. She joined her mother in California and gave her all the attention and love that a daughter alone can give a mother. After months of intense agony Mrs. Embleton passed away to the eternal rest.

During all this time Mrs. Banfield had herself been bearing up bravely under a terrible malady that had laid hold of her, but not once did she allow that to interfere in her ministration to her mother.

A late letter to friends give the sad news that the disease has made serious inroads on her strength. Her home is now at Monmouth Illinois.

Outlined Program for Mission Study--1910.

WATCHWORD FOR THE YEAR: "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples."—John 15: 9.

{ BUFFALO, N. Y., MAY 1908.
{ MEETING OF W. G. M. S. CONVENTION.

RECOMMENDATION IX—"That this Convention request the Magazine Committee to prepare the United Mission Study Course, to be the first six studies of the year."

In accordance with the above action, the Magazine Committee submit the following six months program in consecutive studies instead of dividing it as heretofore, those following these studies carefully, find it more interesting to complete the United Mission Studies without interruption. Any change can be recommended another year if not generally satisfactory.—EDS.

United Mission Studies for Six Months.

The Gospel in Latin Lands. Outline Studies of Protestant Missions in the Latin Countries of Europe and America,

Text book for sale by Women's Board, 907 Publication Building, 209 Ninth st., Pittsburg, Pa. Paper, 35 cents. Cloth, 50 cents. Order at once.

Part I—Latin Europe.

JANUARY—THE GOSPEL IN ITALY.

Text book—"The Gospel in Latin Lands."

Suggestive scripture lesson.

Text—"My word shall not return unto me void." Isa. 55: 11.

Roll call, Quotation of scripture.

It will be well at least in the introductory remarks to tell *why* Protestant Missions are needed in Latin Lands.

Literary Topic.

1. How early Christianity became perverted through the Church of Rome.
   a. Early christians organized into churches.
   b. These churches absorbed into the Roman Catholic Church.
   c. The behavior of the Roman Catholic Church as an organized power.
2. The Waldenses.
3. Savonarola.
4. Our Mission to Italians in America.

Questions for leaders to distribute to those not having papers for two minute talk:

1. Why send missionaries to Italy?
2. Why has the Roman Catholic church lost its hold on many in Italy?
3. What denominations are doing mission work in Italy?
4. What do you know of Italians as missionaries to their own people?
5. Love of Christ should constrain not controversy. We owe the Romish church something.
6. Why help the Waldensian church?
7. Missions to Italians in America—Nine-tenths of Italians are in America.

Part I—Latin Europe

FEBRUARY—THE GOSPEL IN FRANCE.

Text Book—"The Gospel in Latin Lands."

Suggestive scripture lesson: "I have set thee a watchman" Ezekiel chap. 33.

Roll call.

Temperance facts.

Literary Topic.

1. The rise and growth of Catholicism in France.
2. The struggle between Catholicism and Protestantism.
3. The story of the Huguenots.
4. The separation of Church and State.
5. The McAll missions.
6. Why missions to France? France a strategic center.

Questions for leaders for use in general discussion.

1. What we owe to France: Literature, Inventions, Pasteur, John Calvin, Huguenots, &c.
2. France, stronghold of socialism.
3. What Christianity is doing in France.
4. John Calvin.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N. Y.

Part I—Latin Europe.

MARCH—THE GOSPEL TO SPAIN.

Text book—"The Gospel in Latin Lands."

Suggestive scripture text: "Ye shall know them by their fruits." Matt. 7: 16.

Roll call—Facts concerning religious teachings in Spain.

Literary Topic.

1. How the history of Spain has been affected by the Church of Rome.
2. The Inquisition. Spain's treatment of her colonies.
3. The recent upheaval in Spain. Mrs. Gulick and her interest in Spanish girls.

The Gospel to Austria and Portugal.

1. The story of Austria and growth of missions in Austria.
2. John Huss.
3. Story of Portugal and why missions to Portugal.
4. What work is the Bible Societies doing in these countries and when begun in each one?

Part II—Latin America.

APRIL—THE GOSPEL IN MEXICO, CENTRAL AMERICA AND THE WEST INDIES.

Text book—"The Gospel in Latin Lands."

Suggestive scripture lesson: Ezekiel 34: 20-31.

Roll call—Important events in mission fields.

Literary Topic.

1. Effect of conquest by Spaniards in Mexico.
   a. Political and spiritual despotism.
2. Story of Hidalgo, the Washington of Mexico; of Jaurez, the Lincoln of Mexico.
3. Resources of Mexico; still an undeveloped country.
4. Work of the American Bible Society.
5. Denominations that are at work in Mexico.
6. The Indians of Mexico and North America.

The Gospel in Central America.

1. The people and their conditions.
2. The Indians of Central America and their need of Christian civilization.

The West Indies.

1. Their special interest to the people of the United States, Our opportunity and obligation.
2. Work of the American Bible Societies in the three countries included in this study,

NOTE—Any one of the three important countries included in the first study of Latin America could be made to consume the entire hour of the missionary meeting. It is to be hoped, however, that the hour will be so divided that no one of them will be slighted. It is suggested that if leaders will assign questions to members to be answered at the meeting for above study, the main points of each topic can be satisfactorily covered in the alloted time.—EDS.

Part II—Latin America.

MAY—SOUTH AMERICA, WEST COAST.

Text book—"The Gospel in Latin Lands,"

Suggestive scripture lesson: "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Ps, 3: 27.

Roll call—Facts relating to the study of the month.

Literary Topic.

1. The country and its wealth of resources.
2. Its ancient civilization.
3. The crushing effect of blood thirsty greed and fanatical religion of the conquering Spaniard.
4. Christian forces now at work in South America.

Part II—Latin America.

JUNE—SOUTH AMERICA, EAST COAST.

Text book—"The Gospel in Latin Lands."

Suggestive scripture lesson: Isa. chap. 34.

WHY MISSIONS TO ROMAN COUNTRIES?

It would not be necessary to discuss this point if Protestant Christians were more generally acquainted with the moral and religious condition of the millions who people papal countries; but as a matter of fact great ignorance prevails among the great mass of evangelical Christians with regard to these points. Romanism as it is seen in England and the United States, where it is influenced by enlightened Protestant practice and opinion, is externally, at least, a very different thing from Romanism in Spain, Italy, Cuba, South America and Mexico, where during the course of centuries it has had free course to permeate and influence every class of society, being itself un-influenced by any of the more salutary conditions which obtain in other lands. Romanism in these countries is nothing else but paganism in a Christian dress,....In one word we have the essence of all idolatry—the exaltation of the creature above the Creator, God and Christ are practically dethroned and a creature exalted to the throne of Deity.

Rev. J. W. Mornan, Missionary Review.

Roll call—Facts relating to the countries under consideration.

Literary Topic.

1. Differences between East and West coasts, including resources of East Coast.
2. The people and their need for Christian teaching.
3. History of Brazil. Protestant missions in the valley of the Amazon.
4. Protestant missions in other countries of East Coast.

JULY—THE WORK DONE BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

Suggestive scripture text: "Go work today in my vineyard."

Roll call. Response: Why I am interested in the work of The Woman's Missionary Society?

Topics for Consideration.

1. Why women should maintain separate missionary societies and control their funds.
2. History of The Women's Missionary Society movement.
   a. Its beginning.
   b. Its growth.
   c. What it has accomplished.
3. I. The Thank-offering: Its importance to the work of The Women's General Missionary.

   II. Necessity for system in its operation: the Thank-offering box in every home.
4. Possibilities for the future of The Women's General Missionary Society.

AUGUST—OUR MISSIONS IN EGYPT AND THE SUDAN.

Suggestive scripture lesson: Mattthew 24: 14.

Roll call—Our mission stations in Egypt and Sudan. Locate some missionary. Pray for the work in Egypt. Pray much that there may be an increased interest in the Home Church for its Missions in Egypt and Sudan.

Topics for Consideration.

1 The growth of the Christiau native church in Egypt.
2. Educational work of supreme importance in bringing Egypt to Christ.
3. Village work in Egvpt.
4. A day spent with the woman physician.
5. Egypt's needs; our duty.

Sudan.

Our missions in the Sudan.

The Sudan and the Sudanese.

Our new mission work to this land: Educations, Industrial, Medical and Evangelistic.

SEPTEMBER—HOME MISSIONS.

Suggestive scripture lesson. Text: Gather the people together, men and women and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law. Deut. 31: 12.

Roll call—Scripture teaching of Sabbath observance.

Subject—Home Missions.

1. What testimony is given to the need and value of Home Mission work?
2. Problems confronting the Christian church:
   a. Need of united effort to banish intemperance.
   b. Lack of Sabbath observance on the part of the church, fast leading to general Sabbath desecration.
   c. The Sunday newspaper and its evil effects.
3. The need of Christian education for the mountaineer; who will furnish it?
4. Mormonism invading the church territory.

OCTOBER—FREEDMEN AND INDIAN MISSIONS.

Suggestive scripture text: "Go and tell this people.

Roll call—Scripture verses.

Topics for Study.

1. What has been done to evangelize the negro of the South?
2. Our share in this work. Educational, evangelistic and medical agencies used and supported by the Women's General Missionary Society.
3. Industrial missions; to what extent are they a part of mission work?
4. What is needed to make the Freedmen useful citizens?
5. A tour through the Freedmen mission stations.

Our Indian Missions.

1. Some things we should know of missions to Indians.
2. What the Government is doing for the education of the Indian.
3. A forward step in our Missions to the Indian.

NOVEMBER—IMPORTANT FACTORS IN MISSIONS.

Text for the month: "If ye know these things, happy are ye if ye do them. John 13: 17.

Roll call.

Topics for Consideration.

1. Christian literature.
2. Young women.
3. Juniors.

Methods of Awakening Interest in Missions.

1. Systematic study of missions.

2. Support of missionaries by individuals and congregations.

3. Missionary sermons.

DECEMBER—INDIA.

Text for the month: The fields are white already to harvest.

Suggestive scripture lesson: Matt. 25: 14-31.

Roll call—Important events transpiring in mission fields.

Topic for Study.

1. Christian village system in India.

2, Emancipation of India's women.

3. A comparison of what is offered to the soul now and hereafter by the false religions of the Punjab; Hinduisn, Mohammedanism, Sikhism, &c

4. Self-support in India missions. History and forecast.

5. Our contribution to the praise service of the Indian church:

a. Converting beautiful melodies from a most profane to a sacred use.

b. Giving the Psalms in a form readily retained by an unlettered people.

c. The appeal to a music loving people.

d. The wide spread use of our Psalms through use in Sialkot and other conventions.

6. Non-Christian students in our educational institutions.

7. Medical missions important factor in bringing the Gospel to India.

8. A tour through the district with a missionary.

9. Heathendom as seen at the Ganges, Benares, the Mecca of Hinduism.

10. Our responsibility to India is *now*, not some future time.

If all these topics are given to helpers for preparation, papers should be short. It is not necessary to write papers on all. Do not take the Magazine to the meeting and read your part from its pages. Be enough interested to *talk* of what you have read.—Committee.

Mrs. H. C. Campbell, Foreign Secretary of Women's Board.

Readers of the Magazine have been familiar with the work of Mrs. H. C. Campbell, Secretary of the Home Mission and Ministerial relief work of the Women's Board. It will seem strange not to address Mrs. Campbell in this department. Her experience in and devotion to the work of missions will give to the foreign department large and enthusiastic interests. We believe the long vacancy made by the illness of Mrs. E. M. Hill will now be quickened by the energy and wisdom of Mrs. Campbell. May her sympathies and judgment find in this field great opportunities.

The secretaryship of so great and important a work is most enviable in its reflex influences. We pray for Mrs. Campbell a long and useful career to this field.

Mrs. R. C. Morton a new member of the Board has been appointed as Home Secretary.

List of Leaflets for United Mission Study Course 1910.

PART I—LATIN EUROPE.

Missions in Europe 10c.

CHAPTER 1—THE GOSPEL IN ITALY.

Italy 5c; The Story of the Waldenseis 3c.

CHAPTER 2—THE GOSPEL IN FRANCE.

French Protestantism in Nineteenth Century 5c; Evangelizing Power of McAll Mission 5c.

CHAPTER 3—{SPAIN, AUSTRIA, PORTUGAL.

Some Spanish Schools 5c; Work of the Wives of Pastors in Austria 1c.

PART II—LATIN AMERICA.

A Struggle Between Light and Darkness 5c; Latin America 2c.

CHAPTER 4—{MEXICO, CENTRAL AMERICA WEST INDIES.

Mexico 5c; Home Life in Mexico, 2c; Melinda Rankin 2c; Mission Press in Mexico 2c; Need for Evangelistic Work in Porto Rico 2c; Cuba for Christ 2c.

CHAPTER 5 AND 6—SOUTH AMERICA.

South America 5c; Capt. Allen Gardiner 2c; Home Life in South America 2c; Schools and Colleges in South America 3c; Brazil 2c.

The above for sale at 907 Publication Building, 209 9th St., Pittsburg, Pa.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

A Thank-Offering Message to Societies.

According to promise, the questions asked on the Thank-offering blanks, are given here:

1. Name of Presbyterial.
2. Name of Congregation.
3. Name of Society.
4. What was your program for Ingathering?
5. What was the amount of your last Thank-offering?
6. What is the amount of your present offering?
7. Will it all be given for the work of the Women's General Missionary Society?
8. If not, what proportion will be given to it?
9. What are your principal encouragements in your Thank-offering work?
10. Do you use the Thank-offering boxes?

Address of congregational Thank-offering Secretary or Chairman of Committee:—

Name.....

Street..... No.,.....

City.....

State.....

The President of every Society should see that the blank already sent to her, is promptly and correctly filled out, and sent to the Presbyterial Thank-offering Secretary. This Secretary should compile her annual report from the blanks of auxiliary Societies—Women's, Young Women's and Juniors—and then send all blanks (not her compilation of them) to the General Secretary—907 Publication Building, Ninth street, Pittsburg, Pa.

It is impossible to learn what societies are growing in the grace of giving, and what ones—if any—need to have interest in this department of work, deepened unless the above requests be fully granted.

All blanks should be returned to the Presbytersal Thank-Offering Secretaries by December first.

Notice.

Will Presbyterial Thank-offering Secretaries kindly report to the General Secretary, 15 Marshall Ave., Allegheny, Pa., (home address) what they have done during this year to keep the work before societies. If circular letters have been sent out, enclose sample copies.

Let us "provoke one another to good work."

Great Expectations.

Never have so many orders for supplies been received in September and October.

Never have such large orders been filled.

WHAT WILL BE THE HARVEST?

Encouragements.

A Thank-offering Secretary from a North Western Presbyterial writes:

"We hope to report a much larger offering from our Presbyterial than ever before. I have sent out lots of letters and cards to societies all year, and some splendid reports are already coming in."

The efficient Thank-offering Secretary of an Eastern Presbyterial reports having sent out early in May, circular letters, instructing the congregational Thank-offering Secretaries how to make their work a success. In August she wrote the Secretaries and the Junior Superintendents, urging the workers to "be up and doing.," and enclosed helpful leaflets.

The following show some of her wise suggestion:

Wanted.

Thank-offering secretaries to set a certain sum,—in advance of the gifts of previous years—and zealously work to reach it before their "Ingathering."

Hearts stirred to an appreciation of the fact that "He daily loadeth us with benefits."

A Thank-offering box in every home.

New Thank-offering leaflets used during September, October and November.

Knowledge of the need of increased offerings, as presented in the Thank-offering Department of the August Magazine.

Offerings in proportions to blessings received.

Faith to "Expect great things from God and undertake great things for God."

Faith to believe that, "All things are possible with God."

Effectual fervent prayer that availeth much. Will you not pray daily at a certain hour for the success of this special work which God has given you to do?

Reliance upon God for strength and guidance.

Interest and enthusiasm in the work, that will inspire others.

Not unto us, O Lord, not unto us, but unto Thy name give glory.

Greater zeal and more consecrated effort on the part of every Thank-offering Secretary.

Wanted.

Every Junior Superintendent to set before her Juniors a certain sum—in advance of the gifts of previous years—toward which to aim.

Every Leader and Junior pledged to pray that the sum aimed for, may be reached.

Every Junior supplied with a Thank-Offering box.

The subject of the Thank-offering presented at every meeting of the Society.

The spirit of gratitude developed by spending a few minutes having the Juniors respond to the question, "What are you thankful for?"

"Come near and bring Thank-offerings into the house of the Lord."

N. B.—Why cannot all Presbyterial Secretaries follow this example, and sow the good seed in time to bring forth abundant harvests? Why not?

Ed. T. O.

Study for the Month.

DECEMBER: INDIA

Text for the month: The harvest truly is plenteous but the laborerers are few. Matt. 9: 37.

Scripture Lesson: Romans 10th chapter.

Roll call: respond with latest news from our mission fields.

SUBJECTS FOR STUDY.

1. The irresistible plea for advance.
2. Some signal events in India during past decade.
3. Literature as an evangelizing agency in India.
4. The work of the Bible Society, or the power of the printed Word.
5. What is the strength of the native Christian community in India?
6. The Fakir in India.
7. Sketch of lives of some of our native women missionaries.
8. Inadequate support of Missions. India is awake! are we at home?
9. Is Islam waning in India.
10. The need of a refuge, or home for women converts, widows, etc.

If all these topics are given to helpers for preparation papers should be short. It is not necessary to write papers on all. Do not take the Magazine to the meeting and read your part from its pages. Be enough interested to *talk* of what you have read.—Committee.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH. Mark 9: 23.

AIM:—TO HAVE A PRESBYTERIAL SECRETARY OF YOUNG WOMEN'S WORK IN EVERY PRESBYTERY AND AT LEAST ONE YOUNG WOMEN'S SOCIETY IN EVERY CONGREGATION.

Mrs. J. A. Alexander, Secretary, Crafton, Pa

OUR SPECIAL WORKERS.

Miss Roma Beatty, ——, India.

Miss Anna L. Torrance, Whittier, Cal.

Miss Christianita Totten, Henderson, North Carolina.

There remaineth yet very much land to be possessed. Joshua 13:1.

TOPIC---INDIA.

Suggested Program for December.

SCRIPTURE LESSON—Isaiah 44:8-22.

SING—Nos.

PRAYER for World-wide Missions.

ROLL CALL—Our missionaries in India and their stations.

A little journey through the Punjab locating hospitals and schools.

BIOGRAPHY—Miss Isabella Thoburn. (Servants of the King—Robert E. Speer.)

THREE MINUTE TALKS on Work in India.

(a). Educational. (b). Medical. (c). Evangelistic. (d). District. (e). Zenana. (f). Book.

PAPER—India's Need—Our Opportunity.

(See Our Foreign Mission Report.)

Series of prayers for India, not forgetting our SPECIAL WORKER, Miss Beatty.

A Sailing Message.

I want to thank the Young Women's Societies which have so kindly remembered me with gifts, either of money or presents. Time has failed me so I cannot write to each Society, but hope by this means, you may know that I appreciate your kindness very much.

I am very glad, indeed, to know that I am your representative. Knowing that I shall have the support of your prayers, I go, expecting to do a greater work than I could otherwise do. Let us spend much time in prayer, for Jesus said, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified through the Son."

Roma Beatty.

Rock Island Notes.

At a late meeting, the Young Women elected a Presbyterial Secretary, Miss Wilda Barnes of Viola, Ill., and a new society was organized at Viola, with twenty-one members.

Presents For the Girls in the Foreign Fields.

What a delightful subject it is! Presents are always delightful, for the very name shows that we have not earned them for ourselves, but that some one, because she loves me, wants to give me something, no matter how simple, to remind me of that love. The missionary ladies, how they like to get little presents from the ones in the home-land, not so much for their value, but because it makes the home folks seem nearer and know they are remembering them. But the girls in the schools, and the women

in their homes, who have had very few things to brighten their lives, are nearly wild with delight, when they know that a box has come from America.

The first thing to remember in sending presents, is to get a number—say fifteen or twenty, articles, all alike, so that they may be given to a whole class, and no one girl will get more than another.

I asked the girls in the Pasrur Home what they would like to have, and these are the articles they mentioned. Cups and saucers, knives and spoons, towels, combs, hair ribbons, handkerchiefs, beads, and cloth for kurtas. If the cloth is sent, pieces of four yards each, should be sent, as it takes that much to make a kurta for a woman.

I went into a ten cent store one day, and I was just delighted with the little things that could be gotten there. Glasses with gold rims that would so delight their color loving eyes. Small mirrors, scissors, needles and thread. Bright little pictures, toys and ornaments that children here at home, would like. Dolls of course, are always liked by all children in all lands.

I wish I could go with you when you had some money to spend, and I know we could brighten the eyes and bring smiles to the faces of even the saddest child or woman in the foreign lands.

Hoping that these few things mentioned, may suggest other things to your minds.

Yours sincerely,

Mary A. Lawrence.

Echoes From the Monmouth Convention.

By Mabel Weitzel.

The Y. P. C. U. Convention at Monmouth, has passed into history, but its gracious influence still lives and will continue to live—affecting the lives of those who were in attendance at the convention, and through them, their respective Societies.

Those that know whereof they speak, declare that there was no convention above Monmouth, for spiritual blessing. No one who attended Monmouth Convention with a mind and heart open to receive good, could go away without feeling *how little* he was doing for the Master.

Surely many, many, of the delegates left the convention, firmly resolved to serve God better in their individual fields of labor. God grant that these may "go to the furrow with their resolutions, and plant them, instead of storing them in the bin."

The need of more personal work on the part of the young people, and the many opportunities which they have for doing it, was one of the prevailing thoughts of the convention, and time after time, in the addresses and conferences, stirring appeals were made for more personal work—more individual effort on the part of the young people, for the advancement of God's Kingdom.

Perhaps the part of the program which will be most interesting to the readers of the Magazine, is that part which pertained to the Master's great cause—the cause of Missions. Three entire sessions of the convention, were devoted to this subject, and the mission work of our church, was thoroughly discussed by some of the leaders in the work.

A strong plea was made for Mission Study Classes and the question, "Why Should Young People Study Missions?" was sub-divided, and answered as follows:

1. Why Missions?

Because this is the end of our life here on earth, as Christians. We are here—not merely for the joy of living—not merely for the development of character, but we are kept here to save men. Christ said, "As the Father sent me, even so send I you."

2. Why Young People?

Because they have their lives before them. Because youth is the impressionable age, and knowledge gained in youth usually 'stays put.' Then there is the courage of youth and the contagion of enthusiasm of youth.

3. Why Study?

In order to pray intelligently, and serve intelligently, a knowledge of the work is essential for success in it. We are not fit to go or pray, until we know. No education is complete without a study of missions.

4. Why a Class?

If individuals take up the study of Missions, they will very often be tempted to neglect it for something else, but if one joins a class, he always likes to be in his place when the class meets for study. And there is the benefits of the free discussion in which all are supposed to take part.

Missions should be introduced in the Sabbath School, in order that the great army of children, who will be our future church members, may become interested in this great work of the Church. If the Sabbath School of today is not missionary, the church of tomorrow will not be. It rests absolutely with the young people of the Church, to maintain and extend the work. The greatest enterprise of life, is the redemption of the world and the greatest privilege of life, is serving God in this great enterprise. Our King's command is "Go—Preach," and surely the young people of our church will hear, and obey the command, looking to Him for help and guidance, for He has said, "Lo, I am with you alway, even unto the end of the world."

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A Young Women's Open Air Meeting at Chautauqua, New York.

"The groves were God's first temples."

What more fitting place can we find for the worship of God than out under the blue vault of the heavens, where we have the perfection of his handiwork all about us? These things are the thoughts of God. So when we heard there was to be an open air service on Sabbath evening, we decided that we would be there.

About two hundred young women gathered upon the green hillside, which was dotted with trees and at the foot of which lay the beautiful lake, placid in the evening glow, typical of the calm that reigned within us, and about us. Truly we felt "The earth is the Lord's and the fullness thereof, the world and they that dwell therein."

The lesson for the evening was taken from the third chapter of Judges, which relates the story of the captivity of Israel in Moab. After they had given almost eighteen years' service to Eglon, king of Moab, they wearied of it and prayed Jehovah to send them a leader who would liberate them. The Lord heard them, and sent Ehud to deliver them. Their plan was to follow Ehud to the king, and make him a present. After this had been done, they started away, but Ehud returned to the king and said, "I have a secret errand with thee, O king," and the king sent his attendants away. Then in the twentieth verse it says, "And Ehud came unto him; and he was sitting in a summer parlor, which he had for himself, alone. And Ehud said, 'I have a message from God unto thee.' But when the king arose Ehud drew his dagger and thrust it into him."

The leader, Mrs. S. H. Day, made three divisions of the subject. First, "He was sitting in his summer parlor," he was taking his ease.

This is typical of the Christian who takes a spiritual vacation when his pastor is away, or who allows himself to drift with the current instead of resisting the difficulties and developing his soul power.

The leader gave us an example of another sort of spiritual ease, the fact that many people, in going to a strange place, frequently say, "Well, I am going to let myself loose and have a good time, for nobody knows me." But he should ever remember "Thou, God seest me," even though no person knows him.

Second, "A summer parlor, which he had for himself, alone." This was used as an example of selfishness. Even though others might feel the need of a little repose in a cool place, he used it

for himself, alone. In this connection, various forms of selfishness were dwelt upon until we prayed "O God, help us to cultivate an unselfish spirit."

Third, "I have a message from God unto thee." Here the leader said she felt sure that the young women had received messages during the preceding week, and she would give them an opportunity to speak of them. Many responded with messages of inspiration and help which had come to them. But the brief time permitted only a few to talk, though others were anxious to do so. One lady, who had been attending the Missionary Conference, told of the Christ of the Andes, an immense bronze statue of the Christ, holding in one hand the cross, and extending the other in blessing. When the statue was erected, the question arose as to what direction it should face. If it should be turned to the west, it would overlook only a broad expanse of water, if to the south or east, a mountain barrier. Finally, it was decided that it should face the north. So it seems to be standing there, looking to us for the message of love for the people there.

After the benediction, it was proposed that as we dared not take time to remain and sing "Blest Be the Tie That Binds," we should do so as we went on our way to the great amphitheatre. It was inspiring to hear the voices of those from all parts of our own land, as well as those from other lands, blend in singing the hymn, and to think that it was possible because the message of love and hope from our God, has been carried to the most remote parts of the earth, and that it has been accepted.

Cora Garrison,
Springfield Ohio.

Junior Leaders Department.

Edited by MRS. N. WYLIE STEVENSON, Junior Secretary,
2212 Perrysville Ave., N S., Pittsburgh, Pa.

Object Lessons in the Junior Society.

The first mention we find in the Bible of teaching the children by objects is found in Joshua 4th chapter and 6th verse where it says that this may be a sign among you, that when your children ask their fathers in time to come, what mean ye by these stones? Then ye shall answer them etc.

We have Christ's examples also in teaching and preaching in using as illustrations the objects around and about him to impress the truth. Christ might have performed the miracle of feeding the five thousand without the lads help but it was not his way.

So I believe those who have made use of objects in the Junior Society will agree that there is no better way of teaching and impressing a truth on the child's mind than by the use of objects.

A child will not remember, perhaps, what the other Juniors or the superintendent may say about the topic, but he will remember what he sees used as an illustration and the truth the illustration is to convey.

So many lessons may be taught by the hand with its five fingers, with the magnet, with different kinds of chemicals, leaves, flowers, sticks, stones, and black board drawings.

Some one may say I cannot draw, I cannot paint, and I have no ingenuity in planning for or devising objects. Let me tell you, Leaders, you do not need to be an artist. Of course your work can

be made more attractive if you are, but I speak from experience, when I say I have held the closest attention of the children by making crooked lines on the blackboard and calling them rivers or mountains and by making different kinds of marks to represent different characters. Children are very imaginative and will see things at which older people would smile. Where the Juniors love the superintendent, as I think they always do, whatever that superintendent plans is just right in their eyes and they readily acquiesce.

Plan at least, two weeks ahead for the meeting so you will have time to get your illustrations. The Juniors will be alert at every meeting to know what you have in that box or package, and this will help to maintain order.

It is not necessary for the superintendent to do all the talking in this closing ten or fifteen minutes, but the better plan is to draw the children out by questions so that they will do most of the talking. It is said that children as a rule, cannot be talked to without growing restless, but if *they can talk* and feel they have a part in the meeting, you can keep their undivided attention.

The black board should be used freely in the meeting for many things. The topic for the day and where found. To record the number present and those who were present on time. The number who brought their own Bibles. The number who took some part in the meeting except singing. Amount of the offering etc. This not only holds the interest but impresses these facts and is an incentive to others to do better. It is well to call on one of the older Juniors for this work.

Good suggestions may be obtained from a little book "Object Lessons for Junior workers," by Ella N. Wood published by Fleming H. Revell Co., New York City, N. Y., price about 50c.

Good illustrations are given each month in *Junior Work*. Published by The Golden Rule Company. Tremont Temple, Boston, Mass., 50c a year.

Of course this requires time and some money perhaps, but dear fellow workers, if we by this small expenditure of money, and a little time can draw and shape the lives of these children under our care so that they shall be fitted for usefulness in the Lord's service in the future, IS IT NOT TIME AND MONEY WELL SPENT?

From Month to Month.

Board of Directors.

The regular meeting of the Board was held September 7th. The President, Miss E. D. Brown conducted devotional exercises. Mrs. Porter and Mrs. Morton led in prayer.

The Treasurer reported receipts for July, $6,150.67 and disbursements $10,967.54. August receipts $4,671.02; disbursements $7,465.01.

Mrs. Robert Maxwell, of Rawal Pindi, India, donated her costume of a native Indian woman and a set of miniature brass utensils to the Board.

The old church building at Prairie has been repaired and painted and Carnegie Women's Society has sent a good organ to the Prairie Mission.

Canton Bend was granted a new sewing machine as the old one was worn out. Miss McCahon, Knoxville Bible reader, made 125 visits in July and 100 visits in August.

On request of Rev. McKirahan, the vacancy in the domestic science department at Norfolk was filled by advancing the former assistant, Miss Maud Allston and an assistant is to be secured.

Miss Agnes Wishart was appointed Missionary among the women and children in the needy district of Good Hope Mission, Pittsburgh, Pa.

Miss Anna H. Torrance, for a number of years a faithful worker in the Home Mission field, and lately in Whittier, Cal-

ifornia, is giving up that work to be married.

Miss Carrie Buchanan, Luxor, Egypt, and Miss Lillian McConnell, Lyalpur, India, were granted regular furloughs next spring and Miss McDowell of Alexandria, Egypt, was granted her request to remain in Egypt until next December. Miss Mary Martin will return to India by the Pacific route, sailing from San Francisco in November.

SEPTEMBER 21st.— The meeting was conducted by the President. Freedmen's Secretary reported that the domestic science teacher, appointed for Cleveland could not serve, and Miss Nettie Bonham had been secured for the position. Camden was granted a new range for the dormitory. All of our buildings in the Freedmen's Stations will be supplied with Excelsior Fire Extinguishers.

The Literature Secretary was authorized to send specimens of any literature that the Board publishes, that would be suitable for use by other denominations, to the Council of Women for Home Missions.

After a season of earnest prayer, led by Mrs. J. B. Hill and Mrs. Porter, Mrs. H. C. Campbell was elected to fill the office of Foreign Secretary.

Reports were received from Columbus, Ohio, Italian Mission, Brushton, Pittsburgh, Italian Mission, 1st San Francisco and Tama, Ia.

The request of the 1st church, Dayton, Ohio, for a missionary to work in the west side of Dayton, was granted.

Mrs. H. C. Campbell resigned the office of Home and Ministerial Relief Secretary and the chairmanship of the Finance Committee. The resignaton was accepted with grateful recognition of all she has accomplished in the past years.

Miss Susan McNall was elected Chairman of the Finance Committee and Mrs. R. C. Morton was elected Secretary of Home and Ministerial Relief.

Mrs. Porter and Mrs. Stevenson were elected to represent the Board at the Y. P. C. U. Convention at Monmouth, Ill.

Parsonage loans were granted Montrose ave. Chicago, and Corsicana, Texas, Congregations.

OCTOBER 5th.— The Board convened at the usual hour, Miss Brown presiding. The morning lesson was read by the President and prayer offered by Mrs. Yourd.

Miss Bertha Houston was appointed Missionary to Frenchburg, Kentucky, and accompanied by Mrs. Morton, will go to Frenchburg at once to open up work there. A Sabbath School and day school for higher grades, will be started, and held in the renovated church building, pending the building of the school.

The contract for the new building has been given to Mr. A. B. Hamilton, and the work will be pushed with a view to having it finished for occupancy in the spring.

Treasurer reported two new life members, Mrs. Robert Knox, and Miss Jane Simpson of Central Illinois Presbyterial.

Receipts for September were $3,712.66, and disbursements $8,252.22. Eight hundred dollars have been received from the Treasurer of the Half Million Club, according to arrangements with that club to turn over to the Women's Board all contributions from women.

Young Womens' Secretary reported a new society organized at Woodville, Pa.

Miss Marion Paden of Egypt, was granted furlough at her regular time.

Mrs. J. A. Wilson and Mrs. J. A. Alexander were appointed delegates to the Edinburgh Missionary Conference, to be held June, 1910.

The President and Foreign Secretary were appointed to bear greetings to the Christian Women's Board of Missions at the International Centennial Celebration and Conventions of the Desciples of Christ, meeting in Pittsburgh, October 11th-19th.

Many fever cases are reported at Miller's Ferry, and the doctors have condemned the water there. The Freedmen's Board and the Women's Board will each pay half of the cost of putting down a new well.

A new stove was granted for the sewing room at Canton Bend, and sewing supplies granted to Birmingham. Mr. Cotten writes that the outlook for the school at Henderson N. C., is very good.

The Literature Secretary was authorized to prepare a leaflet of a suggestive program, and a model constitution. The leaflet, Young Women's place in Mission Work, was ordered re-printed and the leaflets on Home Missions and Ministerial Relief and the Indians, will be revised and re-printed.

The Junior Magazine Editor has had a number of the Missionary Calendars, from the Junior Magazine, printed on card board, suitable for coloring in water colors to be sold at twenty-five cents. The story of Captain Pratt will be printed in booklet form.

Mrs. J. D. Sands, Secretary.

Treasurer's Report for month of September, 1909.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special.	Church Exten and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Home for Missionr'y Children	Junior Life Membership	Senior Life Membership	Returned on Loan Investments	Continge't Fund	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hosp	Magazine Fund	Temperance	TOTAL.
Allegheny	95 00	50 00	15 00		5 00	2 00														167 00
Butler	36 00	105 00	13 00		8 00	6 00	7 00													170 00
Conemaugh		150 00																		150 00
Delaware	20 00																			20 00
Detroit	6 00		5 00																	11 00
Illinois Central	5 00		10 00									50 00								65 00
Indiana Northern	2 00		2 00					1 00												5 00
Mansfield	25 00	72 00			10 00															107 00
Monongahela	70 00	1047 00	217 00	70 00	182 00	27 00														1583 00
Oklahoma	3 00		2 00	2 00	4 00		4 00													15 00
Omaha						2 00														2 00
Rock Island	25 00	16 00	29 00		5 00															75 00
San Francisco	18 00																			18 00
Steubenville	56 00	89 00	9 00		14 00															168 00
Westmoreland	22 00	41 00	8 00	10 00		10 00		10 00												101 00
Wisconsin	7 00		4 00	2 00	3 00		2 00													18 00
Half Million Club		140 00																		140 00
Mr. and Mrs. G. M. Paden		50 00																		50 00
Interest on Funds	50 00									10 00				24 82				25 00		109 82
Friends	105 00			5 00	5 00		5 00	5 00												125 00
Conway, Pa									83 25											83 25
18th Pittsburg									86 00											86 00
Sioux City, Iowa									70 82											70 82
La Crosse, Kan									69 38											69 38
Long Beach, Cal									69 38											69 38
S. Sharon, Pa									80 48											80 48
3rd Spokane									63 85											63 85
Hutchinson, Kan									47 18											47 18
Olympia, Wash									43 00											43 00
TOTAL	545 00	1730 00	314 00	89 00	231 00	47 00	18 00	16 00	612 84	10 00		50 00		24 82				25 00		3712 68

For Young Women's Special, $75.00.

Life Members:
Mrs. Robert Knox.
Miss Jane Simpson.

MRS. J. B. HILL, TREAS.,
5680 Bartlett St. Pittsburg, Pa.

The Evangelization of the Italians in America is the Key to the Evangelization of Italy.

—*Missionary Review.*

GIROLAMO SAVONAROLA.

From a painting by Fra Bartolemmeo in Savonarola's Cell in San Marco.